What Hath God Wrought

Burma 1921

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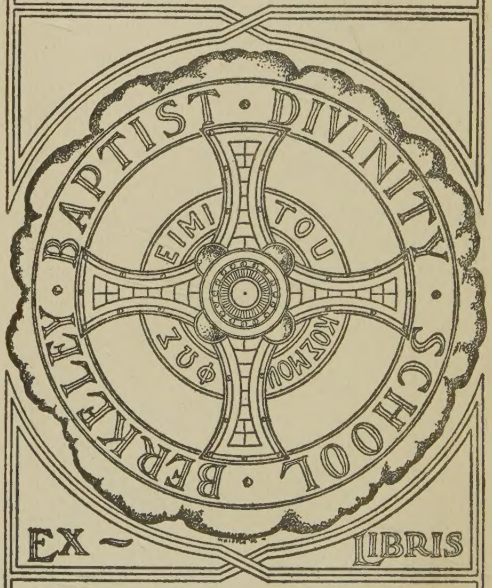

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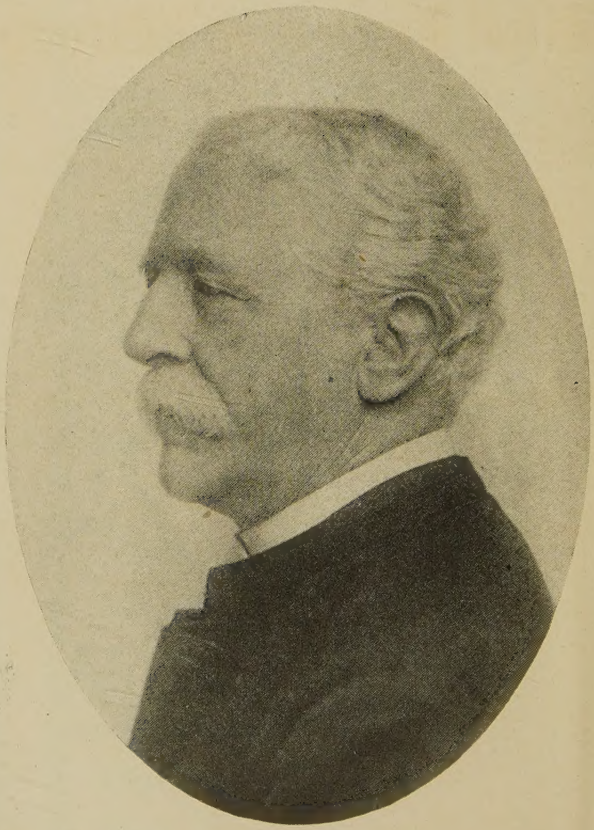

Rev. D. A. W. Smith, D. D.,
Crowned December 12, 1921.

What Hath God Wrought

Burma

1921

American Baptist Foreign Mission Society

Rev. and Mrs. H. P. Cochrane
Editors

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A Padaung Woman.

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The work mentioned herein is that of the American Baptist Foreign Mission Society working in Burma. Copies of this Report may be obtained from the Literature Department of the Society, 276 Fifth Avenue, New York City.

A map of Burma and a list of all the Missionaries of the Society present in Burma at the close of the year will be found following the Report.

What Hath God Wrought

Burma, 1921.

If Judson and Boardman are looking down upon Burma what marvellous changes they see! Even Shwedagon pagoda, most famous of Buddhist shrines and first object of interest to the new-comer, stands out in greater splendor as its golden surface reflects the dazzling sun. The city of Rangoon has seen a wonderful transformation. Fine business houses and residences now stand where were only shacks and filth when the early missionaries landed on Burma's shores. Then only native boats; now a fleet of steamers furnish transportation on the mighty Irrawaddy throughout its 724 miles of navigable waters. Then only springless oxcarts crawling along the King's Highway; now the Burma Railway following practically the same line to Mandalay and far on to the north into territory which Judson never saw. When Judson was suffering imprisonment at Ava and Aungbinle the British controlled not one foot of Burma. At the close of the third war, in 1885, all Burma, nearly equal in area to the three Pacific states, was included in British possessions, and Burma's last king went into exile.

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Among the Burmans and other races there has been a development of nationality, patriotism and strong sentiment against the liquor traffic and social vice. It is an attempt at self-help in things "social and religious, intellectual and moral, against the imported ideas of an alien civilization."

At the present time there is great national unrest, manifesting itself in "non-participation" in political affairs, and a general school-strike directed against the scheme of the new Burma University in which they demand a deciding voice.

This unrest, in which native Christians do not share, indicates both lack of appreciation of what the British Indian Government has done for Burma, and an unwarrantable measure of conceit as to their own abilities. But all these principles emanated from the West, leading to a "conflict between the old civilization and the new." It has been a long sleep from which the nation is now awakening. Doubtless they will soon become able to see with clearer vision.

In reporting the progress of the Master's kingdom during the past year, it has seemed best to follow to a large extent the Station-plan, classifying the many-sided work of each station. By this method all the work of a given station or missionary will be found in one place in the report. So far as space permits, each missionary will be allowed to present his work in his own words. The larger stations will be given first place, and in about the order usually taken by Baptist and other tourists visiting the Burma Missions.

Rangoon, Mission Press.

First let us take the splendid showing of the Mission Press, as given by the superintendent, Mr. F. D. Phinney, who has been in charge since 1882, except during brief periods on furlough.

"The missionaries in charge of the Mission Press are rejoicing over the arrival in January of Mr. S. V. Hollingworth, and in September of Mr. R. J. Journey to share in the burdens of the Press and its privilege of service. Both men are printer trained, although in different lines of work, and are just as willing to put their lives and technical skill into the Master's service as are others to devote their lives and theological or educational training. The success of the Press is due to the consecrated team-play of all its missionary staff.

The Mission Press through more than a century has maintained its place of leadership by the production of new faces of vernacular type, many of them 'made on the premises,' and others made by the latest methods known to American type founders, but to designs and plans sent from the Press. The latest addition to our printing capacities, placing us a second long step ahead of all competitors, is the installation of two fine linotypes to set Sgaw Karen. We now have two linotypes setting Burmese in the Burmese character and these two others setting Sgaw Karen in the character given by our missionaries three generations ago to that people. Plans have already gone home looking to the conversion at will of these two Sgaw Karen machines into Pwo Karen machines. In this respect we lead all other printers in India, for none of them have ever adapted any of the

AMERICAN BAPTIST MISSION CONFERENCE

modern composing machines to the vernacular types used in any of the languages of India. The Burmese linotypes are a gift of Mr. and Mrs. M. Grant Edmands. The Sgaw Karen machines are the purchase of the Press, and the plans and type designs are the work of the missionary Superintendent of the Press.

The next interesting item is the tabulation of the publishing work of the Press—the reason which justifies its existence. Note the ploygot list of publications entered during the year in the various languages in which we regularly work. The number of titles, by language,

RANGOON, BURMA, 1921.

is as follows: Burmese 24; Sgaw Karen 11; Pwo Karen 4; Shan 4; Kachin 3; Talain (Old Testament portions) 20; Chin 2; English 7; Anglo-Vernacular 4; Polyglot (three languages) 1; Lisu (for use in China) 1. A total of 81 titles.

But let some of the items be gathered together in another way. We find 80,000 New Testament portions in Burmese; 2725 whole Bibles in Sgaw Karen in three editions, one being with references and one of those without references for the British and Foreign Bible Society; 2000 Pwo Karen New Testaments; 10,000

Our Mandalay Salesroom.

Gospels in Shan for the Bible Society; 20,000 Old Testament portions in Talain; and a beginning made in setting and stereotyping a pocket edition of the New Testament in Kachin.

Next to the Bible our people appreciate their hymn books, and the latest demand is for hymn and tune books. We have had a Sgaw Karen hymn and tune book for several years past, and now we are working on a similar book for the Burmans, another for the Pwo Karens, and still another—a C. E. hymn book—for the Sgaw Karens, and with two other such books in prospect for the near future. These represent many months of painstaking labor for each missionary editor.

The rest of the publications noted in our table above are either educational or of a general religious character in the main. But mention should be made of nearly a score of periodicals printed at the Press in five languages, and not included in the above table, a mass of enlightenment in itself almost sufficient to justify the existence of the Press. Particular mention should be made of our three International Sunday School Lesson Helps in three languages, with three missionary editors, of which we issue about 22,000 monthly.

We rejoice in the completion of our new salesroom building at Mandalay which is said by some to be the handsomest building in the city; but we rejoice in its adaptability to our growing business in that biggest city of Upper Burma. The building is paid for from the income of the Press without help from America."

Rangoon, Judson College.

The Principal writes: "May I report what I consider the outstanding feature of the year at Judson College? On December 1, 1920, the new University Bill went into effect and with it the University boycott. In spite of this fact we have this year the same number of students as last, with this striking difference. Whereas last year about 50% of our student body was Christian, this year 80% is Christian. We regret any loss of opportunity to give Christian education to non-Christian students, but we heartly rejoice that we have added opportunity to do that for which our Institution was mainly founded, viz., the training of Christians for better service in Burma. Of the 1920 class 80% of the Christians went into mission service."

Miss Hunt writes concerning the Woman's department of the College: "The past year at Pegu House has been as full of the unexpected as Pandora's box. Three of the Buddhist boarders and one day scholar left College at the time of the strike, but our three other Buddhist boarders stayed by us loyally. Instead of losing boarders we ended the year in March with more than we had before the strike, because every day-scholar came in as a boarder. Throughout those weeks which were rather anxious ones for those of us responsible for the safety of the pupils, the college girls laughed at threats and attended to business, lightening our burdens instead of adding to them. When one of the boys reminded them that the strikers had determined to burn Pegu House in the night to punish us for our stubbornness he asked,

"Aren't you afraid? What will you do if that happens?" One replied serenely, "Oh, then we'd get a new house and it would be all the better."

All three of our girls who sat for the B.A. examination in March passed, and ten out of the twelve who took the I. A. examination, five of whom passed in the first division. One of these I. A. girls is being sent by the Woman's Board to the Women's Christian College in Madras to get some courses in science which are not offered in Burma, after which she is to receive full medical training.

We thought we were crowded with twenty-three girls last year, but twenty-seven appeared at the opening of the new year in June. More furniture, from dining-room chairs to beds, was bought, but the dormitory walls would not stretch. So the Dean's sitting room welcomed five beds while a small addition, twenty feet by eleven, was built on to the dormitory in the rear. This was just completed in October and is already full. Judson College has found new worries since the girls began to come, not because we behave so badly, but because we grow so fast that nobody knows what to do with us. But we are well and happy and very thankful that we are here."

PASTOR SAFFORD AND DEACONS, JUDSON COLLEGE CHURCH.

Rangoon, Cushing High School, European High School and Normal School.

This is the group of schools in connection with Judson College, from which they were recently segregated. The European, Anglo-Vernacular and Normal departments constitute far too heavy a burden for one man as Principal. The Normal department will soon be in charge of Mr. Josif, now at Pyinmana awaiting the return of Mr. Case. The coming of Mr. Gard and Mr. Sowards greatly increases the effectiveness of the high school staff. Mr. Scherling is now in England in training for an important position in the European school.

The Principal, Mr. Hattersley, says: "When I assumed my present position in December, 1920, I set before myself the following tasks, and now I can report them either accomplished or on the road to accomplishment. I found Cushing High School well equipped for teaching purposes, but with miserable living conditions for boarders. Now the new dormitory provides accommodations than which none in Burma are better. I found my teachers widely scattered. Now four additional teachers' families are added to our organization on these compounds, and Shady Dell has been evacuated for the Josifs. I found Cushing high school without any missionary teachers, and now we have two American teachers on the field ready to take up their tasks; and soon the Normal department is to receive the type of individual leadership that it needs."

Mention is made of the sending out of syllibi of courses, book lists, etc., to such station schools as desired

to co-operate. Concerning the religious work in these schools Mr. Hattersley says: "Under the direction of the Religious Work Committee three prayer meeting groups were arranged for the students. One of the features of the religious work in the schools has been Saya Po Mya's effective preaching to the younger students and the vernacular students. Another feature has been Saya Yin's enthusiastic superintendence of the Sunday School."

Last July Cushing High School celebrated having received ten thousand students since the school was registered in 1878.

"The strike brought a few advantages to Cushing High School. Previous to its occurrence only 15% of the student body were Christians. After the strike Christians represented 38% of the enrollment. Thus it has become possible to develop more of a Christian atmosphere. Because of these conditions self-government could be introduced to a degree never reached before. Three students from the school were baptized during the year. The European school was not affected by the strike."

Professor Safford, pastor, says of the College Church: "This includes students and staff of the College, Cushing High School and the Baptist Normal School. The church closed the year with a membership of 184, of whom only 80 are resident, but many Christians studying or teaching here hold their membership elsewhere. The church expended nearly Rs. 1094 during the year. Of this sum Rs. 1045 was given to missionary and benevolent objects, including the Theo-

logical Seminaries at Insein, branch Sunday Schools for non-Christian children in various parts of Rangoon, and Rs. 708 for their missionary, Saya Myat Min, at work in the Southern Shan States among the Shans and Taungthus. The church has now voted to assume responsibility for his entire salary, Rs. 900. Other organized religious activities spent Rs. 513 more. Ten have joined by baptism and two by letter during the year." All this indicates a fine evangelistic spirit in the church.

အိၣ်လၢမူခိၣ် ပပၢ်၈၊ မ်နမံၤဘၣ် တၢ်ပာ်စိဆံ့တက့ၢ် နဘီနမ့ၢ်နွၣ် မ်အဟဲတက့ၢ်၊ ဒ်လၢမူခိၣ်အသိးန္ဒၣ် မ်တၢ်မၤအသး လၢဟိၣ်ခိၣ်ချာစ့ၢ်ကီး ဖဒၣ်နသးတက့ၢ်၊ ကိၣ်လၢတနံၤအဂိၢ်၊ တနံၤအဂိၢ်နွၣ် ဟ့ၣ်လီၤလၢ်ပ့ၤ လၢမ့ၢ်မဆါတနံၤအံၤတက့ၢ်၊ ပျံၢ်လၢ်ပကမ့ၢ် ဒ်ပပျံၢ်ကွံၣ်ပ့ၤဂၤအကမ့ၢ်အိၣ်ဒီး ပ့ၤအသိးန္ဒၣ်တက့ၢ်၊ သုတဒုးလဲၤနှာ်ပ့ၤ ဆူတၢ်လ့ပစိအပူၤတဂ့ၤ မ့မ့ၢ်ထုးထိၣ်ကွံၣ်လၢ်ပ့ၤ လၢတၢ်အၢတၢ်သိ အပူၤတက့ၢ်အဂ့ၢ်ဒ်အံၤ ဘိဧၤမ့ၢ်ဧၤ ဒီးတၢ်စိတၢ်ကမီၤ ဒီးတၢ်လၤ တၢ်ကလီၤန္ဒၣ်မ့ၢ်နတၢ်အစိၤစိၤအဃၣ်ဃၣ်လီၤ အၤမ့ၣ်

The Lord's Prayer set on a Linotype in Sgaw Karen.

UMBRELLA DRILL, KAREN GIRLS, RANGOON.

Rangoon, Vinton Sgaw Karen Mission.

Who has not heard of the famous Vinton family of missionaries. Mr. and Mrs. Justus Vinton came to Burma in 1834, and were located in Moulmein until 1852. Justus Brainard Vinton came in 1861. In 1889 Mr. and Mrs. Seagrave joined the mission, Mrs. Seagrave being of the third generation of Vinton missionaries. Let us hear what Mr. Seagrave has to say concerning the work of this mission for the year.

"Oversight of the growing school for Sgaw Karens has taken the greater part of our time. Our accommodations were taxed to the limit and dormitories have been built for both boys and girls. We have also begun the erection of a high school building for recitation rooms, estimated to cost upwards of Rs. 80,000, which we hope to have completed for the new school year.

We are glad to welcome back our daughter, Miss Rachel Seagrave (fourth generation) who will resume oversight of the school and free us for other work.

Baptisms reported by the churches number 674. On the third day of a week of special meetings no less than 270 scholars came forward when the invitation was given. A few of the high school pupils have not yet accepted Christ. We receive good reports from the workers in Siam. A school has been established in Mainlongyi. The pastors' class was larger than usual. We missed Thra Thanbya who has always assisted in the class.

At the request of the Committee of Reference and Mrs. Johnson I attended the Loikaw Association in February."

UMBRELLA DRILL, KAREN GIRLS, RANGOON.

Rangoon, Brayton Pwo Karen Mission.

On the adjoining compound stands the Pwo Karen Mission residence, long the home of "Father and Mother Brayton" and of Dr. and Mrs. Rose. Only Mrs. Rose, daughter of the Braytons, survives. After long years of waiting Mrs. Rose has had the great pleasure of witnessing the completion of the "Brayton Memorial Chapel" for the Karens and with class rooms under the same roof, ample accommodation for the Karen Woman's Bible Training School. Although eighty years of age, Mrs. Rose takes an active interest in this school, and furnishes the following report for the past year. "On January 24, 1921, the graduating exercises were held in Vinton Memorial Hall. A number of our missionary friends gratified us with their presence. Fifteen young women were graduated. One member who was looking forward to service for the Master was not able to return after the short vacation in October. Her work was done, and the Father took her to Himself on the 22nd of February, 1921. We enrolled 81 this year, but several have dropped out. Sickness among the students has not been very serious. The heavenly Father has been very merciful, sparing me from serious attacks of illness and granting me thus far the strength necessary for the day's duties. I am grateful for the assurance that many Karens are praying for me, and I hear the young women in the school offer earnest prayers for their "aged Mama," which is very pleasing"

BURMAN WOMAN'S BIBLE SCHOOL, CLASS OF 1922.

Burmese Woman's Bible School, Insein.

While we have woman's work before us we may as well enjoy what Miss Ranney and Miss Phinney have to say concerning their training school, although the school is situated at Insein, near the two Theological Seminaries, a short ride by rail from Rangoon. "After closing school for a year while we took furlough in India we reopened May 25th, 1921, and enrolled 28 pupils. Of these four were unable to do the work and soon fell out. Only seven of the twenty-four left are old students. An unusual majority are Burmans (11), while the Karen, Chin, Lahu, Taungthu and Shan races are represented. We praise for their unity in Christ Jesus, their earnestness of purpose, steady work done, their good health and cheerful obedience. A Grafanola, presented by the Woman's Board, has been appreciated, adding its English voice when we praised God in eight languages. Recently we took a half-hour for repeating Scripture texts and eighty-two were rapidly given, every woman making her contribution. The sewing contest showed some fine needlework. Take it all round, we call it the best 'rains' yet. We expect some good Christian workers from our new class." It may be noted that during the year the "All-Burma Woman's Mission Society" has been organized, with Ma Lone, of Bassein, a Bible-woman of experience and education, as president.

Rangoon, Burman Department.

On the 13th of July, 1813, the sailship "Georgiana" came up the river with Adoniram Judson and Mrs. Judson (Ann of Ava) on board, and landed her passengers on the mud-banks of Rangoon. Although then a miserable city, largely of bamboo huts with filthy swamp surroundings, Rangoon was destined to become one of the important seaports of the East. Rangoon of to-day has spacious docks and warehouses, public buildings and mercantile establishments, paved streets, private mansions and attractive gardens. And right in the heart of the city stands "Lanmadaw Chapel." The Burman church worshipping here is a lineal descendant of the church established by Judson a century ago. Rev. E. W. Kelly, D.D., writes of the Burman work: "During the past year the following missionaries have had charge of this field: Myself, November and December, 1920; Mr. Roach from January to March; I again had nominal charge from April to July; Miss Phillips in August. From September I have again been in charge, and hope to continue.

The Lanmadaw Boys' School is our only school in this field. Up to March, though affected by the boycott, the school did exceptionally well. But on reassembling in June there was considerable decrease in attendance, owing to the opening of a National school near by. The efficient head master, Saya Tha Yin, continues with us.

In the religious work within the city the outstanding mark of progress and encouragement was the calling of

a pastor by the Lanmadaw church. Saya Yaw Ba, who has been ordained since his arrival, is taking hold of his work with vigor and discretion. He is the son of U Yan Gin, so long pastor of this church. He brings with him valuable experience, having been in Government service which he voluntarily left for mission work. He has also had experience as a teacher in Mandalay High School and in the Henzada field. He has good congregations, and many are praying that divine power may be richly manifested in his ministry at Lanmadaw.

I have visited the churches and toured in other sections. Miss Phillips has given faithful attention to this part of the work throughout the year with her Bible-women and one or more of the preachers. A small chapel has been erected by the Tamangyi church, aided by other Christians. We are looking forward to a year of hard work both in the city and district."

Natives of India.

Religious work among natives of India centers in Rangoon. These immigrants now constitute fully half of Rangoon's population. This work was begun by Dr. and Mrs. Armstrong in 1894, and for many years they and their children who grew up in this work were the only missionaries to these people for the whole province. Rev. W. H. Duff has succeeded to the Indian department of the Burma mission, with residence in Rangoon. He writes of this work for 1921: "The work among natives of India is of increasing importance. There are more

than a million Indians in Burma and they are coming across in great numbers every year. They are at this time open to the gospel as perhaps never before, and could be won for Christ by the thousands if we only had the workers available. During the year there have been baptized into the Indian churches in Burma a total of 189, which is an increase of 60% over the year before.

We have 800 students in our schools and the present buildings are crowded to the limit. But we are soon to have splendid buildings for our Anglo-Vernacular schools in Rangoon and Moulmein. The work on our Union Hall building in Rangoon is now well under way and we hope to have it finished within twelve months. This is to be one of the finest school buildings in Burma. The building with its equipment will cost about Rs. 250,000.

Sixteen students have already been enrolled in the Eighth Standard, proving the need of a high school department. Mr. and Mrs. Sisson at Bassein and Maungmya, and Mr. and Mrs. Streeter at Tavoy are rendering valuable aid in the Indian work. Mr. and Miss Armstrong are expected to return from furlough this cold season. Soon we shall be able more nearly to meet the needs of the million Indians in Burma."

Work Among English-speaking People in Rangoon.

This includes Europeans, Anglo-Indians and others who understand the English language and have adopted English customs. Not until recently have American Baptists been alive to the great opportunity with reference

to this important and influential element in Burma's population. From the annual report of Immanuel Baptist Church we gather the following interesting items. "The evening congregations have filled the church and we have been obliged to bring in a hundred or more chairs to accommodate the crowds. By baptism we have added 26 new members and nine by letter. There were twenty baptisms among the Chinese, who also use our building. Seven Roman Catholics have been converted to the gospel of our Lord Jesus Christ in all its beauty and simplicity, as revealed in the new Testament and practised in Baptist churches. We closed the old year well and began the new year right with our Watch-night service. The church was well filled, the choir at its best, and the Spirit of God was present. The pastor preached upon "The Great Opportunity" and the text, "Behold, now is the accepted time, behold, now is the day of salvation." To our surprise and joy when the invitation was given seventeen decided for Christ. Shortly afterwards several of this number were baptized. It was a small Pentecost and a wonder to our weak faith, for such things are seldom seen in Rangoon. The world's week of prayer was observed and three accepted Christ. Five baptisms resulted from prayer meetings held in homes in Malagon, and a noticeable strengthening of spiritual life in the church. The Treasurer is convinced that our greatly improved financial position is due to an even larger increase in the spiritual life of the church (it is a rule that works both ways). Our monthly subscriptions have increased over last year by Rs. 1,073-8-0, and our total raised is nearly Rs. 2000 more than last year. In another

AN OUT-DOOR PLAY, KEMENDINE.

year we hope to pay the salary of the pastor without financial aid from America. The pastor has continued his war work by giving his Purity Lecture to nearly 1000 Royal Scots on duty here, to young men of the English-speaking community at our Community Hall, and to over 1000 students of various schools and the University, and also to the Burma Youths' Temperance League. Already about 2000 copies of the pastor's new pamphlet, "Paying the Price" have been sold. Our Mens' Brotherhood, started in June, has been very successful in helping our men and in serving the church and community. Since July 1st we have supported a Karen missionary in the Chin hills on the frontier, a month's journey from Rangoon. He is placed under the supervision of Mr. Cope of Haka. Our Sunday School has a membership of about 200. The C. E. Society has made good progress, and aids in the support of our Karen missionary and the finances of the church. The same is true of the Woman's Auxiliary, which also contributed Rs. 100 for famine relief in India."

Kemendine, Burmese Girls' School.

Baptist visitors to Rangoon should lose no time in looking up our Girls' High and Normal School, at Kemendine, an important suburb of Rangoon. Miss Lillian Eastman, Superintendent of the school, writes the following interesting account: "1921 will always be a great year with us at Kemendine because it is our Jubilee year; and because of the starting of our big new building, and the prospect of removing the old

building which we have patched and propped so long. At the beginning of the year we rejoiced in the return of Miss Sutherland, and doubly rejoiced in keeping her. in spite of efforts on the part of others to switch her off to the regions beyond. We opened school in June with fear and trembling, not knowing how many of our flock would be turned toward the National schools. The girls who joined the National schools were of course Buddhists, so the loss has not been without some gain. Of the 169 boarders we have had during the year 96 are Christians, and there has been a much better spirit in the school. Twelve girls have been baptized during the year, and as many more would have been glad to join them if they could have secured permission from their Buddhist parents. Our five outside Sunday Schools with an attendance of 240 children have been faithfully carried on by our teachers and girls. Mrs. Currier gave our Normal School a course on Primary Sunday School Methods, which was a wonderful help to all. In November we celebrated our Jubilee by laying the corner stone of our new building, which we named "Bennett Hall" in honor of Mr. and Mrs. Bennett who had done so much for our school in the early days. A concert furnished an opportunity for our Burman friends and parents of the children to see what they could do in Song and Play and Drill. On our Jubilee program was a tiffin given to our girls. Over 200 invitations were sent out, and about half were able to be with us. We organized an Old Girls' Association, which we hope will be a great help and inspiration to the girls of the future.

Two of our girls received their B. A. degree this year.

Insein, Karen Theological Seminary.

A pleasant train ride of about forty minutes takes one from Rangoon to Insein where are located our two Theological Seminaries. Here also is the Burman Womens' Bible Training School, already reported. Let us first visit the Karen Seminary, of which Rev. D. A. W. Smith, D. D. was president for over forty years, and is at this writing *President emeritus*. Begun in Moulmein about seventy-six years ago, the Karen Seminary has enjoyed a continuous existence, and has sent out a large number of young men to become pastors and evangelists, many going to the regions beyond to evangelize the backward races. Rev. H. I. Marshall who has succeeded Dr. Thomas as president, says of the work for 1921: "We have a fine evangelistic spirit here. A group of our boys in the Henzada District last hot season worked among non-Christians, and had 100 names of those who were willing to confess Christ in baptism. About twenty were baptized by the missionary when he visited the place, and others will follow. Just now a boy returned from the October vacation. We asked him, 'What were you doing?' He replied, 'Preaching.' He had also organized a Temperance Society in one of the large villages. Another student was miserable with beri-beri. We sent him home for change of air and food, and on his return found that he had been preaching on a regular tour of villages where he had formerly worn the yellow robe of a Buddhist neophite.

Of the class which was graduated last January four went to China to work with Mr. Young, three to

STUDENT VOLUNTEERS, KAREN SEMINARY.

Kengtung to work among the Lahus and other tribes, two are working among the Karens of Siam. Several others are doing specially good work. The young man who went to Toungoo to be pastor of the town church has built up a congregation of several hundred who fill the Paku Karen chapel every Sunday.

Among the many cases of illness was a student who was suffering from a sore mouth and pyorrhoea. I got him a tooth-brush and tube of paste and instructed him in the mysteries of their use. After about three weeks he returned bringing them back saying he did not need them any more. I told him they were for him and he had better keep on using them as long as the paste lasted. He replied that he thought it was a brush that I kept for the students to use in turn when they needed it!

Missionary assistance is needed in the supervision of the school, too many details still being in the hands of the president.

We are looking forward to the return of Thra San Ba from Newton. I have asked him to perfect himself in New Testament, Religious Education, and possibly Theology. He may have to take the latter. It is my hope that some day in the near future we may have a faculty composed of graduates who shall be men of deep consecration, who will give themselves, with me, to the work of making this Seminary, the oldest in the Orient, the most efficient and most spiritual training school for Christian workers." (Since this report was written, Dr. Smith passed to his reward December 12.)

BURMAN THEOLOGICAL SEMINARY, INSEIN.

Insein, The Burman Theological Seminary

Is situated in the adjoining compound. This Seminary, outcome of preachers' classes held by various missionaries, was duly organized in 1892. The president, Dr. McGuire, is ably assisted by Dr. Richardson. Together they are making a noble effort to develop "Burman preachers" out of material gathered from several different races. The president reported to the Board of Trustees as follows:

"*Last year's class.* Seven students were graduated. One was a Chinese-Burman and became pastor of the Bassein Burman church. One was a Lisu, the first from that people, now a helper of Mr. Woodbury at Myitkyina. One was a Shan, now a helper of Dr. Harper at Namkham. The other four were Pwo Karens from the Maubin and Bassein fields.

The new class. In the entering class we had sixteen students, five of whom were Burman's, five were Chins, two Pwo Karens, one Sgaw Karen, one Lahu, one Chinese-Burman and one Chinese. The new class has an unusually large number of promising men.

Our graduating class this year numbers nineteen, the largest in the history of the Seminary. Six of these men who entered the war have returned to finish their course. These young men organized themselves into a Christian Brotherhood with other Christian young men who were likeminded and were loyal and true to their Saviour while fighting under the banner of their king.

Saya Tha Din has continued teaching Burman Tracts in the Karen Seminary an hour a day. Romans, Hebrews and Revelation, hitherto taught by Dr. Thomas, have been taught this year by Dr. Richardson, who has also directed the Correspondence Course. During most of the term Mrs. McGuire has had a class in English half an hour each day.

The third volume of my Old Testament History is now in the Press. This three-volume work will provide for readers of Burmese a complete Old Testament History, a history of the Jewish people during the important period from Nehemiah to Christ, and briefly, from the Christian era to the end of the Jewish nation in 135 A. D." It is to be regretted that the report cannot be given in full.

Moulmein, Burman Department.

Dr. Judson baptized the first Moulmein convert in 1828 and extended his work among the Karens who proved to be more susceptible to the gospel. The one sole survivor of the converts baptized by Dr. Judson now lives in Moulmein at the age of ninety years. In the Burman chapel may be seen the pulpit used by Dr. Judson, and near by the old well from which he drew water to fill his open-air baptistry.

Nearly half of the population of the district are Talains, and there are more Karens than Burmans. The Burman church is entirely self-supporting. The pastor, Rev. L. T. Ah Syoo, writes of the Association held in a Burman village, all furniture and other supplies being

carried from Moulmein. The heathen marvelled that in so large a company there was no unpleasantness! A girl whose parents were opposed to her becoming a Christian talked for a long time to a crowd of heathen people who gave strict heed to all she said. The village preacher was wholly supported by teachers and pupils of Morton Lane school.

Mr. H. S. Philpott, recently transferred to Moulmein, writes of the educational work of the Burman department, as being divided between the missionary and Saya Ba Hlaing, B. A., the latter being solely responsible for the large Anglo-Vernacular Judson Boys' High School of 398 pupils. In his position as Superintendent Saya Ba Hlaing is recognized by both Government and the Mission, and has had further recognition from Government by appointment to the High School Advisory Board which controls the examination giving entrance to the new Rangoon University. His appointment by the mission to the position of superintendent is the first of the kind in the history of the Burma Mission. The schools under his care suffered very little from the strike.

The leaders in the Moulmein Burman church and Home Mission Society are manifesting a desire to become responsible for the evangelistic work of both town and district.

The thriving Anglo-Vernacular Girls School at Thaton, an outstation of Moulmein, with 135 pupils, has at least five different races and nearly as many different religions represented in the school.

We are glad to give extracts from Saya Ba Hlaing concerning his school: "I think our school is the oldest

KAREN WOMEN WORKING IN SIAM.

mission school in Burma. The date of establishment so far as records show seems to be 1863. So we have exceeded the Jubilee by some eight years. The present enrollment is 398, boarders 90. Three classes have to be placed in the Burman church, as we cannot accomodate all in the school buildings. We have the largest number of all the recognized schools in town, having lost only about thirty in the strike. We had six baptisms last year. In connection with the Sunday School we are planning to start a mission at the settlement of beggars and grave diggers at the Burmese cemeteries. We look forward with faith and vision to making the school a real power for Christ and a shining light in the kingdom of God."

Moulmein, Karen Department.

Mr. Klein, a comparatively recent addition to Moulmein's missionary force, writes: "A village of about forty houses fed and cared for an Association of over 2000. Much interest was shown by the heathen who came to see how the Christians acted at their big "*pwe*." Four new schools have been opened; 199 baptisms, an increase of membership by fifty-two. Greater evangelistic effort is being put forth, especially among the school children and C. E. who are undertaking the support of some workers. The Karens raised over Rs. 3000 more than ever before in one year."

Moulmein, Morton Lane School.

This is one of the girls' schools of which all are proud. The stirring Superintendent, Miss L. B. Hughes, writes: "The stirring events of the close of 1920 and the opening months of 1921 kept us at high tension, but otherwise did not affect us. No students left us because of the strike, and several from striking schools joined us before the close of the school year. We were besieged with requests to admit girls both to the day school and the boarding departments. We had to say "No" to many.

How we have longed for the new building just getting started as we write this report. We would like our friends to know that this fine new building is a memorial gift, and not a pice of appropriation from the Board is in it.

Miss Hatch with a University of California degree and plenty of good teaching experience joined us in February and immediately started on language work, but soon found that residence in this busy city was a sure way to postpone the acquiring of the language, so she went to Taunggyi early in the rains, and knows not yet the joys of 200 inches of nice wet rain in five months!

We have had a full staff of 27 teachers. The girls won several scholarships in the March examinations One of our dearest girls, who made a brilliant record in her Normal Examination last year, had to go to Calcutta for a long course of medical treatment. She is a wonderful helper in the hospital there, and so cheery that the Superintendent asked her if she even smiled all night in her sleep. Our attendance this year is, Normal School,

89; A. V. High School, 331; Vernacular Practice, 54, a total of 474. 37 are due to graduate from the Normal. We have a class of fifteen receiving special instruction for Church membership, and there will be others. We have added this year, too, at our own expense, a large motor bus. Over sixty girls use it daily, and a merry party they are as they drive to and from the school. The bus is used for meetings, and the English High School also has used it during the rains to get their girls to church."

English Work in Moulmein.

"The work for Europeans and Anglo-Indians is of first-class importance. An experience of eleven years at Rangoon and Moulmein in this work enables me to speak with knowledge and positiveness. The present upheaval in India has thrown the loyalty of the Anglo-Indians into bold relief, and proved the wisdom of doing all possible for their educational and spiritual uplift. The unique feature of our English work at Moulmein is the vital relation between the English girls' school and the English Baptist Church. Each is essential to the other. Whilst the permanent growth of the local church from this source is necessarily small, inasmuch as the majority of the converts won therefrom return to their homes elsewhere when they graduate, yet the abiding and widespread influence of school and church upon these precious lives is an inspiration to contemplate. Eleven united with the church by baptism during the

year. A number of others would have done so had they been able to secure their parents' consent.

The Sunday School has an enrollment of about 130, with satisfactory average attendance. The Superintendent, Deacon Turner, loves the Sunday School, and has the esteem of all. It has been a joy to minister to these people. Harmony and good fellowship have prevailed. I cannot speak adequately of our indebtedness to the ladies in charge of the English Girls' School and their staff of teachers for their efforts on behalf of the church."

Rev. E. Grigg, pastor, who furnished the foregoing, has been transferred to Mandalay, and another pastor is expected at an early day.

Moulmein, English Girls' High School.

Miss Helen Good writes: "It was a great joy to us to welcome Miss Jones to our work. She arrived in February in time to help in our school Jubilee. This began Sunday the 20th of February with a special service at the church. The following Friday we had school sports at which many of our friends were present. The assembly hall was converted into a tea room where refreshments were served. In the evening the compound and Hasseltine Hall were alight with myriad Chinese lanterns, and presented a wonderful picture.

After many delays due to difficulties in securing passage, Miss Prince left for America in April. The enrollment has been good, and the boarding department

larger than it has been since the school was registered as a Girls' School. Our Friday evening services in the School Assembly Hall have been times of real spiritual refreshing. Seven of the pupils have confessed Christ and been baptized. We can say with the Psalmist, "Thou crownest the year with thy goodness."

Moulmein, Ellen Mitchell Memorial Hospital.

"It has been twelve months of strenuous work, and now we are face to face with a task that is greater than before, showing a wonderful capacity for further growth. We have found hearts to be won, confidence to be gained, untrained minds to be taught, starved babies to be coaxed back to life, suffering women to be relieved, and straying souls to be shown the way of life. By the end of the year we will have responded to 500 calls for help. This means an average of twenty-five to thirty people in our hospital family during the year. One of the encouragements has been the willingness and desire of patients to entrust their sick babies to me. A little five-year old was treated for a long time at home. When such treatment failed they consented that he should be sent to the hospital. To their great surprise he had not a moment of homesickness. When asked if he wanted to go home he said, "What 's at home? There is bread here and milk here. No, I don't want to go home." Not all are so contented with hospital life.

For some days we were fighting a grim battle with death, hoping against hope that we might save the

mother whose little one needed her as all babies do. At last the battle was lost and death claimed its own. Immediately an overwhelming fear of the evil spirits they believe will follow in the wake of the dead took possession of some of our patients. Quietly and cleverly four people watched their chance and made their escape from this place where they were sure evil spirits would be abroad that night.

One of the outstanding events of the year is the graduation of our first class of nurses. It will not be many years until the hospital will greatly widen its influence through trained, consecrated girls who will go out to serve in other places. The average number of patients has increased by 20%. Most encouraging are the evidences that the work is winning its way into the hearts of the people."

Moulmein, The All-Burma Baptist Orphanage

Reports an increase from 58 to 80, 39 of whom are at the Orphanage and 41 in various schools. Twelve of the children have been baptized. Children have come from ten different towns, and represent at least seven different races.

Moulmein, The Talain Department

Continues under the direction of Rev. A. C. Darrow, assisted by Maung Chit Pyu who has charge of the evangelistic work and workers in the district. Mr. Darrow's many burdens seem to have left him no time to report this interesting work in which he is the only male missionary. The majority of the members of the Moulmein Burman Church in the early days were of the Talain race, although speaking the Burman language. Talains living at a distanec from Moulmein must have the gospel in their own tongue, if they are to be won for Christ.

Bassein, Sgaw Karen.

Next in the order of our itinerary is Bassein, where we shall find the banner mission of the world. It is twenty-four hours by train from Rangoon. Dr. C. A. Nichols sends the report. "The task before us for the year has been the completion of the new Ko Tha Byu Memorial Hall, erecting a new brick power house and Girls' School, equipping the above, including a new electrical outfit, and collecting funds for all, besides the usual work of touring among the churches and evangelistic trips among non-Christian villages. The Memorial Hall will be dedicated on the 5th of February, so as to allow Dr. and Mrs. Robbins to be present. To this event we have all been eagerly and joyously looking forward for the past two years, and none of us more eagerly than Mrs. Nichols. But our heavenly Father

had other plans for her, as He called her home on the 17th of October, from Maymyo, whither she had gone in the hope that she would regain her health and strength. Many thousands are saddened by the loss. Her beautiful life will be a precious memory to all who knew her, both within and without our Burma Mission.

The contributions for education and for religious work fall but little short of Rs. 200,000. I must testify to the very manifest spiritual gains growing out of these special efforts to meet the needs in new buildings, because of the motives from which these efforts proceed. The number of baptisms during the year is by far the largest of any yet recorded by nearly a thousand."

Bassein, Pwo Karen.

Rev. L. W. Cronkhite, D. D., who is soon to retire, writes: "Not without sadness do I sit down to write this last report of my missionary career. Forty years last month since Mrs. C. and I sailed for Burma. The coming spring I lay down the work for which I am no longer physically equal. Then we found 1250 members in 22 churches. Now about 4150 members in 63 churches. The town school has grown proportionately, as also schools in villages, of which we now have some eighty. There were, I think, 234 baptisms the past year. In evangelistic work the main feature of the year has been the schools maintained in heathen villages, each school receiving a small amount of financial aid, plus some six travelling evangelists. The five Christian

families in a jungle village were frightened that they had invited the Association, but all except four of the forty heathen houses joined splendidly in the work of entertaining. The town school has reached the highest figures it ever had, 235 boys and girls, of whom 126 are girls,—a phenomenon, I think, in Burma. Miss Pound has worked most faithfully and effectively for the school. One Karen couple have given us Rs. 2,400 to provide handsome teak-and-iron settees for our main hall. Miss Stevens will soon be here to relieve Miss Pound for village work, and Mr. Conrad, with his bride, will arive in December, giving us a few months together before I sail for home."

Bassein, Burman Department.

"The past year has been one of building effort. Finishing touches were put on the Chinese building 40 x 60, with out-buildings, not a pice for which came from Government or from the Society. The Girls' School at Myaungmya is finished at a cost of about Rs. 30,000. Of this amount Rs. 3500 came from the Society, Rs. 2000 from the Reference Committee, and something less than Rs. 9000 from Government, with promise of three thousand more.

In evangelistic work there is a great opportunity in Pwo Karen villages where the children are no longer able to speak Pwo Karen. In one of these villages the richest man, a Burman, attempted to break up the meetings, but God sent conviction to his heart and he was con-

verted. He came to Bassein to ask for baptism and since that time he has entertained the preacher in his home. The other day I asked him if we should send a young Seminary graduate to them as a regular pastor, and he answered, "Yes, and I will support him myself," Buddhist relatives of this man witness to a great change in his life. The Indian Christians in Myaungmya are getting ready to build their church and school."

Rev. O. H. Sisson is greatly encouraged in this work.

Henzada, Burman Department.

Henzada, on the banks of the Irrawaddy, a night's train ride from Rangoon, is one of our oldest mission stations. Here still live descendants of U Ein, who in his old age told of pelting Dr. Judson with corncobs as he was crossing the river near this city. U Ein became the first Burman preacher in the Henzada district and lived to attend the dedication of the Judson Memorial Chapel in Mandalay in 1890. Rev. J. E. Cummings, D.D., who has had charge of this mission since 1887, reports as follows:

"The past year was one of great perplexity on account of the school strike which affected five of my A. V. schools. Resources were taxed to the utmost to keep them all open. Conditional loans from Government tided us over until the end of March, but eventually I had to let five teachers go to positions elsewhere. Attendance has gradually grown by admission of new pupils. One of my Head Masters, Saya Yaw Ba of

Zalun, was called to be pastor of the Lanmadaw Burman Church, Rangoon. He left a position paying Rs. 130 per month, to become pastor at Rs. 80. Such sacrifice reveals the consecrated spirit of some of our school teachers. Two cases of persecution against two of our Christians in Danubyu Township, leading to criminal prosecution, ended in the acquittal of the accused. The converts there continue to increase. Our field has seven students in the Theological Seminary, and our Association has contributed Rs. 600 to help erect a new dormitory there. The Henzada church and schools have contributed Rs. 100 to help the sufferers from flood caused by the bursting of the bund at Aikpyit Lake, three miles north of Henzada. We have baptized 60 converts. His Honor the Lieut. Governor visited this school with his staff in July and left on record in the Visitor's Book these words of appreciation: "I was very pleased to see this excellent institution; all the pupils were assembled in the large hall. Dr. Cummings is to be congratulated warmly on his management of the school and on the way in which it has withstood the temptations and persecutions of the "boycott." I have no doubt the popularity of the school will soon be fully established among those who have been led astray." Miss Thomas might well be accorded a share in the success of the school during the past year. In addition to his strenuous duties Dr. Cummings has served as Chairman on several committees and Boards and served on others, two of which have required two trips to Calcutta.

Henzada, Karen Department.

Across the street from the Burman Mission is the extensive plant of the Karen mission. Concerning this work missionary Phelps writes: "In some respects this has been one of the most aggressive years we have had in the Henzada mission. A new impetus has been given to evangelistic work, mostly through the efforts of one or two evangelistic workers. Last hot season several young men from the Seminary spent their vacation in visiting a number of heathen villages. As a result of their work several were baptized. One church near Henzada has added by baptism over 45 members during the year. The most of these converts came from heathen villages. This was partly the outcome of concentrated effort on the part of the pastor and one evangelist with the help of a band of workers from our town school. Sometimes the school Band accompanied them.

During last hot season Mrs. Phelps, Miss Beebe and a number of the school teachers made a tour of part of the field in the interest of the Sunday School and Christian Endeavor work. The school brass Band followed them,—a great help, as the Karens are so fond of music. Great crowds attended the meetings. In the town school over thirty have been baptized during the year. The Head Master holds Sunday evening services in the boys' dormitory in an informal way. About fourteen boys from heathen villages have expressed their desire to be baptized, but their parents will not give their consent.

We have not been without our trials. School had to be closed for ten days on account of cholera. Five boys had to be sent to the hospital, but all recovered. One boy's father came to be with him in the hospital and was taken ill. Before any one knew it he left and walked several miles to his home. His wife was ill in the house, so he went to the cowshed and died there.

We have added a new boys' dormitory and are now building an addition to the girls' dormitory.

This year the Karens have suffered greatly as nearly the whole district was flooded owing to the river breaking through the embankment. Nearly all the rice crop has been destroyed. Something will have to be done to help the Karens in this field."

Mandalay, Burmese Work.

Now to Mandalay, the last capital of Burma, 386 miles north of Rangoon. Here Burma's last king, Thibaw, surrendered to the British in 1885. The site of Mandalay was but a rice field in Judson's time, as the city was not founded until 1860. It now has a population of 145,000. Rev. H. E. Hinton writes of his work there: "The following is a short account of the 'doings' in the Boys' High School. In December, 1920, we suffered severely in loss of students because of the strike. All but three of our 250 boys left with the strikers. These three were Christian boys. At the first call about 75 came back, the number gradually increasing until when the school closed in March we had

AN UPPER BURMA PAGODA.

112 on the rolls. Although the term began in May with less than fifty we now have 145 who attend regularly. The decrease has greatly affected our income.

The religious life of the school has showed marked improvement, although because of outside pressure few boys have made an out and out stand for Christ. Two boys about twelve years of age have been baptized. Early this year one of my teachers volunteered to go out to Aungbinle on his bicycle, about five miles, where stands the little chapel that marks the place where Adoniram Judson spent many months in prison in close confinement. Here the teacher gets off and with his trumpet in true Gabriel style sounds a call that resounds through the village and echoes back from the hills. Then, like the story of the Pied Piper, the boys and girls come running from all directions. A Buddhist monk near by closes his school when he hears the trumpet, so the children can come to get a picture card and hear the teacher tell a story of the Saviour. I went several mornings and found about fifty children assembled, some with sore eyes, sore legs or sore arms, all very dirty, but all eager to hear the stories and get a card. With my motor cycle I can go out to Aungbinle for Sunday School at eight o'clock, get back to the Sunday School in town at nine. Later I can go to other parts of the city for services, feel no exhaustion and run no risk of too much sun."

Mandalay, Burmese Girls' School.

This fine school is under the direction of Mrs. Elliott, Miss Thayer and Miss Lawrence. Their report says: "We are very glad that our school has weathered the strike storm, with as many on the rolls as when the strike began last December. But it has taken much visiting from house to house and personal chaperoning to and from school. We now have four girls in Judson College and they seem quite enthusiastic about their work. This year we have a school evangelistic worker who visits in the homes of the pupils, especially when pupils are ill, coming into closer relations between home and school. She has many opportunities to speak for Christ and seems happy in her work. A Girls' Guide Company and a World Wide Guild Chapter have been started in the school and both are thriving.

We feel very strongly the aroused antagonism of the Buddhists, who about a month ago held meetings every night for two weeks just outside our compound fence. Women and priests spoke on the same program against our school and other schools like it.

We take this as rather a compliment to our efforts and to the influence of the Convention last year. In spite of opposition more pupils are coming to us nearly every day."

Sagaing,

A few miles down the river from Mandalay. Just across the river lie the ruins of old Ava, scene of Adoniram Judson's first imprisonment. The capital of Burma was restored to Ava in 1823, shortly before Judson arrived there. In 1837 it was again transferred to Amarapura near by, where it remained until the founding of Mandalay in 1860. We will let Dr. McCurdy tell the story of the year for Sagaing: "The writer has been here only since the last of January, after seven years absence from the country and ten years absence from this field. Much of two months were spent in getting settled, making arrangements for the Maymyo Bible Assembly, overhauling the motor boat and getting it in shipshape order. I am fortunate in having a Ford for my land travel and a motor boat for river work. The Ford was a gift of a personal friend and the churches of Rhode Island where I was pastor during my stay in America. The boat is the "Shurtleff" formerly in Moulmein, purchased by Mr. Grigg for river work to the north. With my 'outboard motor' that fits to the ordinary sampan which I use as a tender, we can get up the smaller streams to scores of villages at a minimum of expense and time. We have reached villages eighty miles up river and have covered five distinct areas in the immediate Sagaing district. So far we have reached about 300 different villages. By day we use large colored pictures of the life of Christ. At night we use the stereopticon with great success. In a number of villages reached eight or ten years ago they

New Pwo Karen School Building.

Bassein, Burma, 1921.

remembered my previous visit and something of the preaching at that time. We have sold between four and five thousand Scripture portions so far, telling the people that they will find in the books a more complete account of what the preachers have said. Children are taught "Jesus loves me, this I know," and as a reward for learning it we give a picture card with the hymn in Burmese printed on the back. With the automobile I can keep my preachers moving even while I am at my desk in town. Out in the morning from two to twenty miles, I leave them to work the villages, and run out again in the evening to pick them up. Often we run out to a village before dark, hold a stereopticon service, and get back home by ten. People are alert to hear and are friendly, but with the active propaganda of monks, laymen and women urging people not to listen to any other than the Buddhist religion, we are not sure how long this friendly attitude will continue.

From the school we lost fifty in the strike, out of 170, but have enrolled 146 this year. Bible work and religious interest have been kept well to the front."

Toungoo.

This is the (less than) half-way station between Rangoon and Mandalay, a customary stopping-off place for tourists interested in American Missions. Here labored Dr. Bixby, Dr. Mason, Dr. Cross, Dr. Bunker and other faithful ones who have gone to their reward. Here are three distinct departments of missionary effort.

Toungoo, Burman.

Mr. Rogers tells of "a year of constant effort, but not with the large results of last year. I have baptized people of seven different races or race-combinations. In one village I have been able through the earnest work of one faithful layman to gather a little band of believers. A small building has been consecrated to the uplift of the village through school and religious work. Three have been baptized in this village. Others are deeply interested. In Toungoo a woman who was bitterly opposed to Christianity and to her daughter becoming a Christian has often attended Christian services. From near home two others, in spite of ridicule of neighbors, have been coming to the church services, and say they are going to become Christians. I have gone once a month to Pyu for a service and to give the Lord's Supper. A Jew became interested, and with his wife, a Roman Catholic, has attended our services.

I have baptized one English Roman Catholic. In a trip to the western hills I found real interest and some inquirers. During the rains I have made several trips to the jungle, carried my pack and slept on the floor. It was hard on me, but the Christians in the villages seemed to appreciate it. We have held meetings once a month for the Telugus and for the Chinese, and bi-weekly for the Kachins who have come here from the hills of Bhamo to attend Normal. Our town school was not affected by the strike until the opening in May, when we had a decided loss. Last year we had ninety in the first standard alone. This year half that number, and some loss from other standards."

A Karen Bamboo Band.

Toungoo, Bwe Karen.

This is the mission in which Dr. Bunker, widely known and loved in America, labored for over forty years. Mr. Weeks now in charge says of the Bwe work: "The outstanding event of the year is the famine in the hills. The Karens who cut "taung-ya" (clearings) are always in want, but now they are starving. Two efforts are made for their relief: gifts from Government and individuals, that must be only temporary; and efforts by the better able of the Karens to get a movement to the plains. It is expected that the famine will last two years yet. Rats have destroyed the rice crop in all except eight of the ninety-two Christian villages of our mission. There are pitiful tales, and we may have to appeal to Karens elsewhere for aid.

Pwe Zan, eleven years old, was among the thirty-nine baptized in October. At his village where I spent Sunday he was much troubled because he could not think of any sin to confess before the Communion. When he understood that loyalty to Christ was wanted he rose bravely and said, 'Since I have chosen Jesus as my Saviour, I will love and serve Him as long as I breathe.'

We have buried our mission troubles, but some of them show through the dirt. We have had 288 baptisms for 3360 members,—not so bad a showing. We had a fine week of evangelistic effort in the town school when Thra Ba Te of Taunggyi and Thra Benjamin of Tharrawaddy were with us. There is to be the baptism of forty-one as the result of this and other efforts.

Death has been specially active in the Karen community. In nine weeks we have been to the cemetery every week. Three of these were from the school, and two from the same family."

Toungoo, Paku Karen.

This was the original Karen mission of Toungoo. Here Dr. Cross labored long and well. Dr. Bunker was associated with Dr. Cross for a time, then took charge of the Bwe Karen mission, an adjoining field.

Rev. E. N. Harris reports for the Paku: "The year has been one of steady, unspectacular work. A trip to the Association afforded an opportunity to visit certain churches *en route*. It was held in Karenni, three and a half hard day's travel from Toungoo. Aside from the distance travelled horizontally, the daily vertical distance traversed varied from a mile to two miles. This will indicate the nature of the country gone over. Our arduous way is up and down over the trails of pack-bullocks. Only two years ago, when the Association was held in another Karenni village, about 600 were present. This year over 1000 were present. One item of deep significance for the future was the appointment of one of our best pastors to act in a capacity somewhat corresponding to that of a state secretary at home. He is supported by the Karen Home Mission Society, is relieved of pastoral duties to travel among the churches for the up-building of the work of the kingdom in general.

A new Karen prophet has risen! This one is from among the Pakus. Formally a Baptist, he is now undenominational, although he concedes to the weakness of his followers by having two chapels, one for former adherents of the S. P. G. mission and one for Baptists. He professes to be Christ himself returned in the flesh for the purification of the world, and accordingly claims to have appointed twelve apostles, although it is doubtful if he has as many disciples as that altogether. It is said also that he expects persecution and even hopes to be crucified. His people are not making money on their claims, but on the contrary are faced with abject poverty, as they have sold off all their possessions and devoted the proceeds, I understand, to religion.

In the school work our greatest reason for rejoicing is having Miss Adams associated with us in the work. After some months in language study she began her work in the school with the new term in May, giving much time to planning English courses and general class supervision. Thra Po Dok, fresh from the Seminary, consecrated to his work and full of ideas and enthusiasm, is rapidly winning the hearts of his people. His most vital contact with school is the daily Bible class which he conducts. He has also been conducting a sort of instruction class for children desiring baptism. About fifty from the school have been received into the church this year. The school staff has been strengthened by the addition of an Anglo-Indian teacher with an I. A. certificate and efficient experience. Burmese is now taught throughout the school by those to whom it is the mother tongue. The enrollment is now 320. Baptisms, 105."

Pegu, Burman;

Forty-seven miles north of Rangoon, was for many centuries the capital of the Talain kingdom. Here may be seen the largest image (reclining) of Gautama Buddha, and one of the most important pagodas. Mr. Parish says: "The evangelistic work has been successful, and in spite of many discouragements the Burman work has been more hopeful than for some time past. The new national feeling among the Burmans has turned their attention to other things so that instead of a house full at our regular evangelistic services, since the beginning of December it has been a rare thing to have even one outsider come in. Conditions have improved somewhat, though still far from satisfactory. Christians have been reluctant to take responsibility. Wherever they have taken responsibility the work has moved forward. Not only has the church paid all the pastor's salary, but has given more for benevolences than for church expenses including the pastor's salary. This is done without any help from the missionary.

For the first time since we became connected with the Pegu work there have been baptisms in town from those not connected with Christian families. An ex-pongyi was baptized, and has had to face severe difficulties in doing so. A young Hindu baptized has also undergone considerable opposition. The most hopeful work has been in the jungle villages, where we have had an unusually large number of baptisms among the Burmans. The month of February was the time of harvest. In one village I baptized eight Burmans in one day, making

enough Burman Christians there now to organize a church. Ten or twelve years ago I baptized an old man there, and within a year and a half we have baptized his son and wife and two daughters with their husbands, and a son of one of the daughters. Several are ready for baptism when I can go out there. In a Chin village we ordained a deacon to have oversight of the church, and in that village they have a school, the only one among the Chins of our field. Lack of preachers for out-station work has always been our greatest drawback. Three young men from this field will finish their course in the Seminary in January. One is a Karen whom I hope to have give his time to the Chins."

Miss Parish reports for the town schools: "The enrollment is 163, not so good as we had hoped. The boycott affected us only slightly at the time, but has hindered the normal growth we expected this year. Our old buildings are still our disgrace. Each school has two teachers occupying one room. In a rented space under the house of a neighboring Mohammedan we have three very noisy rooms. Our boys have no adequate play-ground. Our Girls' School, still unregistered, we are operating as a branch of the Boys' School, but hope to have it registered by itself before long. Among the few boarders some not from Christian homes are praying to the Christian's God, sometimes even publicly. The small Sunday School in our down town school house has doubled in attendance, seldom less than thirty and often over forty present. Very few of these children come from Christian homes. Not more than half a dozen of these little folks are in our day school.

Nyaunglebin, Karen.

Miss Petheram says of the Nyaunglebin school: "There has been the same cordial co-operation on the part of the teachers, the same desire on the part of all to advance and make the work of the school better than it had been before. During the cool season an attempt was made to get out to some of the nearby villages on Saturdays, but pressure of school duties put a stop to that. We do need a family for evangelistic work in this field. This year, for the first time, the school has been allowed to open its doors to all races, regardless of creed, and we are not regretting the change. The Burmese boys who have joined have given us no trouble whatever. There has also been a large increase in the number of Karen pupils coming from vernacular schools, making our total enrollment 40% larger than last year.

We enjoyed having Miss Anderson with us for language study, and are looking forward to the coming of Miss Adams and Miss Nelson in December. We hope they will agree with Miss Anderson that Nyaunglebin is a fine place to study Karen."

Pyinmana, Burman.

This station was opened in 1890 by Rev. H. P. Cochrane, as an out-station of Toungoo, but with a view to making it a place for missionary residence. Rev. W. A. Sharp became the first resident missionary in 1903. A small plot of land near the Bazaar, bought for

a school in 1890 for Rs. 400, was recently sold for Rs. 30,000, plus a piece of land valued at Rs. 10,000, a splendid return on the original investment. Rev. Geo. D. Josif who is now carrying on the work until the return of Mr. Case from furlough, has furnished an extended report from which we glean some of the many interesting paragraphs: "Our high school shared the upheaval caused by the general school strike and boycott. We had 250 on the roll when the strike broke out, and within two weeks the number was reduced to 150. Gradually pupils returned so that at the end of the school year we had 200. Now we have 235. I have given a series of twelve lectures, centering around the problems of preparation of lessons and how to help pupils prepare their lessons. In general our village school work has gone on fairly well. New difficulties are experienced in the more widespread agitation against mission schools, instigated by Buddhist local societies. In some instances parents had to punish their children to keep them away from the mission school, because parents were threatened with excommunication by the monks. One teacher declares that he will hold out against all odds, and believes God will help him."

Agricultural work is progressing while awaiting the return of Mr. Case with needed machinery. At a recent meeting Mr. Josif, at the request of the Deputy Commissioner, addressed a meeting of 800 cultivators to explain to them the plan and purpose of the Agricultural School. "God has blessed our evangelistic work. Tours were continued from November until February, but somewhat interrupted by the school strike. U Ba Tsoe,

MEIKTILA LAKE.

a Christian layman (first helper to the missionary in 1890) invited the surrounding villages to a big gathering for a baptismal service and to receive into the church those who through his work and of the preachers, had decided to become Christians. Preaching continued from daylight well through the forenoon, after which the candidates were buried with Christ in baptism by Saya Htike." Writing of the Chin Association, "On Sunday, after the morning service the crowds of people marched down to the little stream. In the bend of the stream were hundreds of logs stranded. Pushing aside some of the logs we found water enough for the service, and sixteen were baptized, making a total of twenty-three baptized at this place for the year. The total number for the field was seventy."

Meiktila, Burman.

This station, opened by Dr. Packer in 1889, is reported by Rev. H. E. Dudley: "The year, January to date, has shown the largest number of baptisms in the history of the mission. Of the sixty-two, however, only six were from our district, 56 being soldiers, of whom only ten were Burmans, the rest Karens. One was a teacher who has been with us four years. Our largest attendance at church was last Sunday, 100 being present.

A Buddhist monk has asked for baptism. He said, 'I have been a pongyi since I was a boy. I do not know how to work. If I remove this robe, where shall I get

my living?' We decided to wait, hoping the way will open for him to come out independent and strong.

The school at Meiktila was not affected by the strike, nor was the school at Thazi. There has been a remarkable growth this year, from 118 last March to 170 at present. The Thazi school advanced from 105 to 120, so we have nearly 300 in the two schools. Miss I. W. Davis is now in charge of the Meiktila school. At Myingyan the school atmosphere has been entirely different, as they were hard hit by the strike. From 206 they went down to less than 100. Since June the number has gradually come to 170, with nearly forty boarders. Two boys and one teacher, besides a Mohamedan from town, have been baptized. One boy from the Seventh who asked for baptism was not allowed, as his parents did not give permission."

Myingyan, Burman.

Mr. J. R. Case, transferred from Pyinmana, is in charge of the evangelistic work of the Myingyan district. Mr. Case was born in Myingyan, his father having founded that station. Many of the people remember him as a child, and his father before him, and give him a cordial greeting. He writes, "I was glad to find that most of the Christians whom my father baptized had remained faithful, although they have been neglected the most of these years. In the city work there have been signs of encouragement and advance. The church, three years pastorless, has called a man and already

shows signs of awakening under his leadership. Since I came here four school boys and a teacher have been baptized. Under the influence of this teacher several boarders are seriously considering openly declaring their faith in Christ."

Bhamo, Shan-Burman Department.

Mrs. Mosier, who has bravely carried on this work since the death of her husband, tells the story of the year:

"Bhamo has not been fruitful in conversions, one reason no doubt being that there have been too many changes of missionaries. In the last seven years the mission has changed hands five times, and another change will take place next February. During these seven years this mission has twice been supervised by a Kachin missionary, once by a Chin, and twice by a Burman missionary. Two preachers have been employed through the year, one being at Katha. The preachers made one or two extended tours in the Katha district. They frequently reported interested listeners and a few who desired baptism, besides those who were 'considering.' Having no ordained preacher I borrowed one of Mr. Smith's (Kachin mission) who accompanied me to Katha. After due examination these converts were baptized and with the others partook of the Lord's Supper. One of the four was in the hospital, but obtained permission to be baptized. No ill results followed. One applicant

was advised to wait. A few others in the district whom we were unable to reach were reported as ready for baptism. Two have been received by letter.

In March the Bhamo church entertained the Aungbinle Association. The Bhamo church has lately called a pastor at a salary of Rs. 40. In addition to the regular services they are holding prayer meetings from house to house, to which non-Christians are invited. Rs. 192/8 have been contributed for benevolence. The unusually severe wind storms of April practically unroofed three of our native houses and the servants' quarters, making it necessary to re-roof these buildings, as also one verandah of the mission house.

While the school was not affected by the strike, we have had our testing experience. In opposition to the mission school a petition was circulated for the opening of a Government High School, claiming that 300 or more students could be secured. The Deputy Commissioner requested us to make a canvas of our school to see how many we would loss in case a Government school should be started. We were amazed to see how loyally almost without exception the parents of our pupils stood by us. This result so discouraged the leader of the new school movement that he abandoned it, and said that the people would be satisfied if the mission school would open a high school department."

Bhamo, Kachin Department.

Harold W. Smith: "Our harvest time begins as I am making this report. The rains over, preachers will now be starting out, reaping the fruits of former seed sowing. Those who cast away their 'nats' last year and have remained true will be baptized. Since last year's report we have had 228 baptisms, this in a field of 3500 Christians. In Bhamo district there are about 45,000 Kachins, scattered in 500 villages. These villages are not permanent, as a few bad harvests or epidemics will cause a village to move, or more often scatter. Many Christians are isolated, having no one to sympathize with them; not knowing any Christian songs, unable to read, and with a most superficial knowledge of the gospel. Sometimes they do not see a preacher for a year, or even two or three. They usually get to some center once a year for communion or to the Association. We cannot begin to cover the field with four native preachers and two Karen evangelists.

From March last Government has undertaken the entire support of teachers in all jungle schools, and also pays the teacher Rs. 2/8 per month for each boarder. This makes our jungle schools self-supporting and will increase the number without interfering with the missionary's control. For two years the station school has been running behind financially, as we must pay teachers more than Government sanctions, and boarding costs more than we get. We have started at our own expense, with a few gifts from home and profits of Mrs. Smith's sewing class, a weaving school

with three looms in operation and six more building. The girls work with Mrs. Smith from 5-30 to 7-30 A. M. sewing, and their work in addition to the regular Code work, shows a profit of about Rs. 150. We hope that next year we shall have a carpenter class for the boys."

Rev. O. Hanson, Litt. D., who has been set apart for literary work for the Kachins, adds his report. "In regard to my work during the seven months since my return there is not much to say. To introduce Mr. Sword to the Namkham field we did some jungle touring during April. A new edition of the New Testament in Kachin is urgently called for, and the most of my time has been given to revising this part of Scripture. Not a copy of the New Testament or Psalms has been available for a long time. We hope to begin printing the new edition at an early date. It is a matter of thankfulness that the Kachins are rapidly becoming a reading people. I am revising parts of the New Testament for the third time, and can appreciate the advance in language since I printed the alphabet and first little spelling book twenty-six years ago.

Mr. and Mrs. Sword are getting hold of the language and getting acquainted with their large field. Mr. and Mrs. Smith have won the hearts of the people. With Myitkyina in the hands of the Woodburys, we are better equipped than we have been for years for advance work."

Myitkyina, Kachin.

Mr. Woodbury says of his work; "Although I have been on the field two and a half years I have not yet been able to define the northern or western boundaries of it. To the east I am somewhat limited by the political boundary of the Burma-China frontier, but some of my Kachin boys come from the China side, and one of my Lisu villages is partly in China. Sara Ba Thaw, a Bassein Karen, now supported by the Moulmein Burman church, is in Tengyueh, Yunnan, translating the Gospel of John into Lisu, with the help of Rev. J. O. Fraser of China Inland Mission.

To the south my field connects with the Bhamo field, about 100 miles down river, and with the Sagaing field, about 200 miles down the railway. A conservative estimate of the population we could reach had we the workers, is 160,000. There are enough Shans in this field to make a city as large as Lowell. There are about 50,000 so called Kachins, scattered through the mountains in a thousand villages, who have scarcely heard the name of Christ. The most of these villages are now easily accessible. We need workers filled with the Spirit of Christ, willing to spend and be spent in the arduous labors of jungle travel and mountain climbing. The Kachins are of many tribes, Jinghpaw, Atsi, Lashi, Maru and Nung. They speak quite distinct dialects. In and around Myitkyina are about 10,000 Indians,—traders and shop-keepers, military police and pensioners of the Indian army, settled as farmers. The majority of these are Gurkhas from around Darjeeling in the eastern

A Jungle Stream.

Himalayas. A few of these Gurkha colonists are Christians. With few exceptions our churches are practically without leaders. Sara Ah Wu, a Lisu, was graduated from the Seminary last January. So far as I know he is the first of his race to take a Seminary course. Another, a Maru, is now in the Seminary. The mainstay of our work is the Karen brethren from lower Burma. One of them has been working for the Kachins twenty-seven years (the station was opened twenty-nine years ago). Church members for the field, 456. Baptized during the year, 38. Pupils in school, 157."

Haka, Chin.

This is our station among the Chins in the hills of N. W. Burma, opened by Mr. Carson in 1899. The Chins are Animists, but fast becoming Buddhists wherever they come in contact with the Burmans. We regret that we have no report from the missionary in charge, Mr. Cope, but from his letters in THE NEWS we know that he is making things move. In the September issue we read, "Am just finishing first Semester of the Chin Hills Seminary (his preachers' class), Karens, Chins and Lushais make up the class, so call it a Burman Seminary,"—a humorous reference to conditions at the Burman Seminary at Insein, where "Burman" preachers are manufactured from many races. "I need an adding machine to keep track of the many dialects."

"A sure cure for mosquitoes" had been discovered by some of this people who, in smoking them out, burned

their houses and a chapel. Some of the school pupils were walking six miles each way. This frontier work calls for true heroism. Let no one again say that "the days of missionary heroism are past."

Thayetmyo, Chin.

This is the center for work among the Chins of the plains. Mr. Condict, who furnishes the report, recently returned from furlough, says that he is again "chinning with the Chins" and finds himself able to "twist his tongue around his Chin." "Until 1919 most of the work for southern Chins east of the Arakan Yoma range was under the Chin missionary at Thayetmyo. An arrangement was made by which the Chins near Pyinmana and Pegu are looked after by the missionaries of those stations. But the Chin missionary at Thayetmyo still has to oversee four different districts along the Irrawaddy river. The southern Chins are adopting Burmese dress, and are also taking on Buddhism in place of their spirit-worship. *Now* is the time to win them before they become Buddhists, when they will be much harder to win. The great task of the missionary is to arouse the Chin Christians to the fact that the Chin race, as a race, is being lost!

Although the rains have failed for the past two years and the price of rice is much higher and the people poorer, yet there are over seventy children in the school, mostly boarders. Most of them become Christians while in the school. Last year thirteen were baptized, and recently six others.

The recent national movement among the Burmans has led to greater attempts to Burmanize the Chins and to persuade them to become Buddhists. Eight Chin preachers are at work. When the preachers met recently with the missionary for Bible study and study of methods and plans for winning the Chins they considered the best kind of 'bait' to use. One of the preachers tried to discourage by speaking of certain Chins who seemed clever in eating the bait, but avoiding being caught on the hook. He named one man whose wife and three sons had been baptized, who helped the Christians but refused to be baptized. Two weeks later that man came to Thayetmyo. The missionary spoke to his son, a school boy, about urging his father to be baptized. That afternoon the man came to the missionary and said, 'I want to be baptized.' After this decision a new joy was his, and he went hopefully back to his village to do his part in winning the village to Christ. We have seven churches with 424 members. Last year, with no missionary, there were twenty-six baptisms in the Irrawaddy Chin Association."

Maubin, Pwo Karen.

Mr. Chaney, missionary in charge, writes: "For the touring season we will let the "Harry Morris" (motor boat) speak, 'When the rains were over last year I had my fresh coat of paint, special cleaning and varnishing. Tired of lying idle all the rains, I was eager to start off again and "put-put-put" all over the field for the

Sahib and Mem-Sahib. But I had a sick feeling where my crank-shaft ought to be. Chaney Sahib could not expect me to run without a crank-shaft, though he does make me go when by all the laws of science and engines I ought to be laid up sick. Miss Johnson found my lacking part lying around the shipping room in New York, and brought it along.

Three long trips of three weeks each covered most of the touring season. We visited 130 villages, and travelled 1300 miles or more. Our stay in each village varied from a few hours to two days. In some I witnessed baptisms and it made me glad to have them come to be baptized within a few feet of my prow. Late one night I heard the Sahib and Mem-Sahib and a few earnest Christians discussing where they could hold the Lord's Supper. How can I tell you the joy I felt when they decided to hold it on the "Harry Morris?" The Christians came on board and seated themselves on the front deck. A white cloth was spread on the table and the service began. Including the crew, who were Christians, eleven partook of the Lord's Supper."

The 'Harry Morris' is too modest to tell of taking, at the end of the season, all the missionaries of the station, two cooks, two school boys, and loads of baggage off down the river for the week of the Association. A new church admitted was formed of fifteen old members who, as soon as they were organized, held a baptismal service admitting fifteen new members. This brings our number of churches up to thirty-four, and the total membership to practically 2000. One of those baptized was an old woman of seventy who in spite of constant

urging had never been willing until after Miss Putnam called on her that morning. The number of baptisms reported at the Association was 168. The increase of funds for evangelistic work for the field is most gratifying. In five years it has gone up from Rs. 240 to Rs. 1100, and the Association now employs with these funds three full time evangelists. They are under the direction of the missionary and come into Maubin once a month to submit reports and confer about the work. Through these men heathen villages are visited regularly and the missionary kept in close touch with the churches through the rains. This year's pastor's class continued the course in stewardship begun last year. Dr. Cronkhite gave Bible teaching and science talks."

We will let Miss Putnam tell about the work in the school: "It has been the same old story of Bible teaching, leading or directing religious meetings, personal work among pupils and others, attending womens' meetings, entertaining and preaching to visitors from jungle villages, and sharing the responsibility of house-keeping. We have lost but few pupils on account of the strike (about thirty out of 350), the most of these through intimidation rather than from choice. We have had to make three sections of the fourth standard, and two each of our fifth and third. This necessitated calling two new teachers and a drawing master, giving us a staff of eight male and four female teachers. Twenty or more of the pupils have been baptized. My daily Bible class has been more than usually inspiring. The Christian Endeavor meetings, both junior and senior, have been a means of training and growth. The Sunday School has also increased."

Prome, Burman.

This station was opened by Kincaid in 1853-4, and has ever been one of the most prosperous of our missions to Burmans. The report sent in by Rev. E. B. Roach is rather modest, considering the fine work we all know he has been doing.

"The work during the year has not been different from other years. Special intensive efforts in Paungde and Prome but no visible results. Not so many baptized in the Prome field as for the past two or three years, due in part to the impossibility of very effective work when one has three fields to oversee. We also have a number of non-Christian societies, of various sorts, and they seem to be making an influenece felt along the line of hindrance to evangelistic work. It manifests itself in petty persecution of isolated Christians, and in threats made where people are considering the matter of baptism. However, we have in general had a good hearing. One man came a distance of thirty miles to ask for baptism, and was not discouraged when asked to wait. He came again and gave so good a testimony that he was received. We hope he will be used in his village to bring others." In 1920 there were sixty-two baptized, and a still larger number the year before.

Thonze, Burman.

This station has been well manned by a woman, Miss Peck, while the Lattas were on furlough. Miss Peck's report, which we regret to be obliged to condense, is an intensely interesting account of a strenuous year. "On the 24th of December a party of about thirty of our Burmese Christians and others went by train to Okkan and attended the Christmas exercises of our A. V. school. The school had a Christmas tree and a good concert, well attended. I told them something about the meaning of Christmas and of God's great gift to the world in his son Jesus Christ. A Karen band played many selections, adding to the joy of the occasion. The next day we had a similar entertainment at Thonze. Here also a number of Buddhist relations of the pupils were present. Our 130 pupils received bags of 'sweets,' and Christmas joy prevailed. The old preacher, the Bible-woman and I also had Christmas exercises in our outside Sunday Schools three of which are held in heathen homes. We used the picture roll in illustrating our talks about the Shepherds and Wise Men, relating the birth of Christ. At our Sunday School in Lay-In village a Burman elder gave the thirty-two children a pice apiece, and they were the happiest lot of children I have seen in a long time. Just this morning a Buddhist woman who allows us to hold a Sunday School in her house came and put her twelve year daughter in our school.

We have been able to do a good lot of evangelistic work, especially during the dry season. We have preached in towns along the railway and in numerous

villages, travelling sometimes on foot, several times by row-boat, but usually by ox-cart. We have sold over 3000 Gospels and distributed many leaflets. On one of these trips, three miles by ox cart from the railroad, we stopped at the home of Po Sin, and I was interested in hearing him give the story of his life. He had lived as a 'Prodigal Son,' and had spent three years in jail. Finally he repented and came back to Christ, and now he is a 'twice-born' man. He and his wife are using their influence to bring their Buddhist neighbours to Christ. Nine have been baptized in that locality during the year. We held a meeting in a large buffalo shed and about fifty people, mostly Buddhists, sat on the mats and listened to the preaching for a couple of hours.

We visited our school at Tu-ywa and the chapel was crowded at the evening meeting. The former pastor, now headman of the village, went with us as we preached in several nearby villages. On another trip, at one village the people did not seem disposed to listen, so I thought, 'Well, if they do not receive you in one village, then go on to another,' and we walked over to the end of the village and preached to a crowd of people. Not being satisfied with the results of the morning's efforts, we decided to go on to the next village, half a mile distant. Nearly the whole village of about eighty men, women and children gathered about us and listened with interest to the preaching. They bought all the Gospels we had, and wanted more. It was hot at noon as we walked back the mile and a half across the rice fields to our school, but we felt well repaid for the morning's work." Incident after incident is given in the report of like

interest. Passing to the educational work Miss Peck writes: "I have tried to give about three hours a week to the teaching and supervision of the English subjects in our Girls' school. Government and mission correspondence also take considerable time. We were very glad when eight of our school girls, and also a boy confessed Christ in baptism. Later on three Punjabi sweepers and several others were baptized. There have been baptisms in the district as well."

Pyapon, Burman.

This is the youngest of all our Burma mission stations. The compiler of these reports for the Annual came to Pyapon in January, 1912, as the first resident missionary. He can give first hand witness to a year of blessing and progress. The completion of the dormitory made it possible to open a boarding department, needed by the students in the Vernacular Normal Training Class, opened last June. A large room on the ground floor of the mission house was given up for a girls' dormitory. All these student teachers are Buddhists, but all voluntarily attend Sunday School and all the services of the Burman church, some showing deep interest. The day school lost thirty in the strike, though they left against their own will, because of pressure by the leaders of the movement. A strong Christian constituency saved the school. The enrollment in all departments is now 185, the largest in its history. A substantial house has been bought for the vernacular school at Ayeya-by-the-Sea.

Government voluntarily gave Rs. 500 for this purpose. This school passed 100%, the only school in the district to make such a record. The young teacher is doing good religious work in the school and encounters no opposition.

Saya Aung Ba, our special evangelist paid by the Burma Convention, is a tower of strength to the missionary. A good number have been baptized in both Pyapon and Maubin, centers for this double field. Mrs. Cochrane, in addition to school and other work, has maintained an interesting work among children in the suburbs of Pyapon, having five regular groups.

In December Miss Ragon will take over charge of the Pyapon field until a missionary family can be provided.

Sandoway, Chin.

During the year this station has been 'manned' by two women, in the absence of the Springs on furlough. Their brief report gives but a hint of their strenuous life:

"The churches, both Burman and Chin, have been measuring up well, with a number of baptisms and many inquirers. They seem to be trying to carry out the resolution adopted at the last Association to contribute a tenth of their income to the Lord's work. Pledges made by the Sandoway church amount to Rs. 13 per Sunday. It is probably the first time in the history of the church that they have paid the whole salary of their pastor. They have also raised money to build a temporary house for the pastor, and paid Rs. 133 on lumber for a

permanent house. Saya U Ni and Saya U Shwe Hmin, both pioneer Chin workers in Arakan, passed to their reward this year. Both were attacked by cholera. The former was an evangelist supported by the Arakan Association, the latter the pastor of an important church.

The Anglo-Vernacular Mixed School was converted into a Girls' School from the 1st of April. The registration has reached only ninety, but prospects are good for an increase in the future. Chin boys over twelve years of age are received in the boarding department of the mission school while attending the Government A. V. School across the way, paying the same rate of fees as they would in the mission school.

Chin boys and girls attending the Vernacular mission school are also cared for in this same boarding department. The total number of boarders is fifty-three."

Maymyo, Burman.

Here again the Burman department has been in the charge of a lady, Miss Slater, to whom is due the building up of a very interesting educational and evangelistic work. Just as Miss Slater was leaving the station to go on furlough to America she furnished this report. "Looking back over the past few years we realize that God has given us progress in Maymyo. The Burman church grows in work and numbers. The school grows gradually, and best of all, the parents are more deeply interested year by year. In opening this school we had several objectives. These have been realized, in part,

BURMAN SCHOOL GIRLS, MAYMYO.

which encourages us to believe that God will grant us the chief one. While the tumult of political agitation has been around us we have increased in numbers and in influence among the Buddhists by advising them and helping them to be loyal to their rulers. We pray that this may be to the building up of Christ's kingdom as well." During the absence of Miss Slater, the Burman department will be under the direction of Mr. and Mrs. Cochrane, in addition to their work among the English-speaking people. The Burman congregation is one of the largest outside of the chief towns, and the school teachers and pupils are the very life of it. Miss Slater's work should be encouraged in every possible way.

Maymyo English-Speaking Baptist Church.

This is the only church for non-conformists in Maymyo. Sunday congregations are made up of several denominations, including a few families of the Church of England who prefer our more simple service and direct gospel preaching. The pastor is also Chaplain to the non-conformists of the British troops stationed here, and besides the parade service at Barracks, has a good number of soldiers at the Sunday evening service, some of whom are Baptists. Natives of India also have their membership in the English-speaking church, although they worship by themselves on account of language. Every Sunday services are conducted in the church in four different languages, representing at least eight different races. Although the Baptist organization

is not strong, here is a unique opportunity to give the gospel to Europeans, Anglo-Indians, and natives in great variety. A parsonage for the English-speaking church is an urgent need, not only to shelter the pastor and family, but to afford a place to be utilized as a community centre for all who are in any way tributary to this work.

Rev. S. E. Baldwin who has been pastor since February, 1917, went on furlough in August 1921, Dr. McCurdy of Sagaing kindly cared for the work by supplying Sundays until the coming of Mr. Cochrane in November, transferred from Pyapon.

Tharrawaddy, Karen.

"The missionary and wife," reports Mr. Lewis, "have been on duty most of the year, excepting during the hot season and the greater part of two months in Rangoon on account of illness. Miss Johnson quickly found much work waiting for her in the school and has attacked it with her usual enthusiasm. We were especially pleased to have Miss Gertrude Anderson come to us after several months of language study at Nyaunglebin and Kalaw.

The school. The numbers have fallen in the lower standards, but have kept about level in the high school department. An increase in school and boarding fees last year resulted in a decrease of pupils from the jungle schools. A reduction of fees in 1922-23 will bring our attendance up again. Contributions from jungle churches have encouragingly increased, Rs. 1,000 against Rs. 700

last year. The passes in the school have been much better than those of the two previous years.

The Jubilee gifts to the school have been wisely spent. Some of the things bought entirely or in part are, a piano, blackboards, sixty-five chairs and desks for the Primary school, books for library, hospital equipment, phonetic teaching charts and other aids. The strike took some twenty-seven boys, all Burmese, from our school. Several have returned, others have gone to work. Thra San Baw still maintains splendid discipline, and reflects the excellent training of that saint of Tharrawaddy district, "Mama Higby." He is rounding out twenty years of teaching in this school. We began Sloyd this year, tools were bought, a teacher secured and work begun. Burma is industrially behind other nations in many ways and we feel duty bound to give all middle school boys some manual training.

The Band has made good progress. Boy Scouts are busy learning new ways of taking care of themselves and many have passed their tests. An "Alliance of Honor" chapter has been started among the boys for the purpose of uniting the boys pledged to lead clean moral lives. Although the strikers threatened to burn the buildings and cause bodily harm to pupils remaining in school, our fears were groundless, nothing was touched and no one harmed. Pupils on the roll before the strike, 353; after the strike 316; and in November 1921, 332.

Religious Features. Another evangelistic campaign was participated in by one of our teachers, Thra Benjamin, who preached in Toungoo for a week last August. It is necessary to have preaching in Burmese

MR. AND MRS. SUTTON AND KARENS, TAVOY.

as well as in Karen. During the year I have called Thra Kya Bu as evangelist to itinerate among the churches. He is a Seminary trained man, ordained here last June,—a valuable man. The pastor's class was held in September, but not so many pastors in attendance as last year, because of hard times. Baptisms increased in the district, rising from ninety last year to 121 this year. One church gained 39% by baptisms. One new church was admitted bringing twenty-seven members, making the total number 148, and total membership 1967. Tharrawaddy was the only Association to contribute its quota of two annas per member to the Karen Theological Seminary."

Tavoy, Karen.

Early in 1828 it was decided that George Dana Boardman should go from Moulmein to open a new station at Tavoy, about 150 miles farther down the coast. A Karen convert, Ko Tha Byu, accompanied him and was baptized by Mr. Boardman in Tavoy in that year, being the first Karen to join the Burma mission. Largely through his influence other Karens were soon gained, and the glad news spread through the jungles that the long-expected white man from over the seas, with a knowledge of the true God, had arrived. For three years Mr. Boardman labored strenuously in town and jungle. On the 30th of January, 1831, he left Tavoy on a litter to fulfil a promise to visit the Karens in their villages, and died in the jungle. He left seventy members in the Tavoy

church, besides having accomplished much valuable work for the Burman mission.

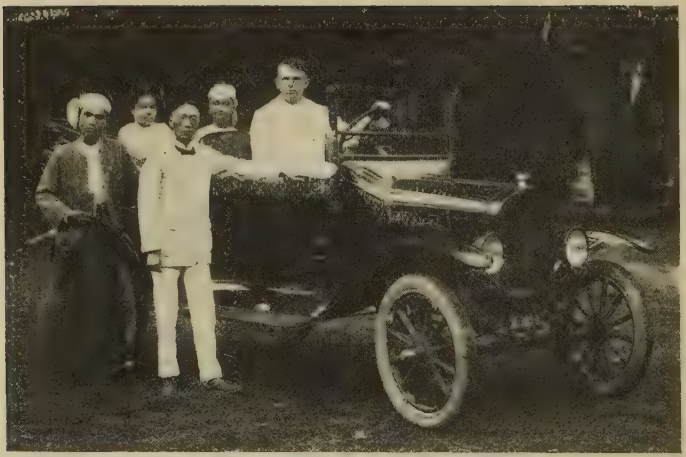
Rev. B. P. Cross and Mr. and Mrs. Sutton are now carrying on the work for the Karens. Mr. Morrow had withdrawn all the village schools from Government recognition. "For nearly a quarter of a century," writes Mr. Sutton, "the village schools, as a result of this withdrawal, have been struggling along without Government inspection and aid. Seven Karen Christian schools have been registered this year. They will receive Government aid. The cash value of a teacher's salary will rarely exceed Rs. 25 per month, the princely pay of six or seven dollars! As the new Deputy Inspector of Schools, Mr. Edward Cushing, is a Christian and graduate of Judson College, he will set a high standard both in work and character for the village schools to attain. To supply registered schools with certificated teachers we had to have an Elementary Teachers' Training Class attached to the station school. Eleven Burmese and seven Karen girls compose the class, with all instruction in Burmese. Our hopes leap high when we think of the power for Christ Christian girls may become as they teach from day to day to save children from superstition and ignorance for Christ. Our station Anglo-Vernacular school 175 pupils; 116 boys and 59 girls. To get to the school some walk a trifling thirty miles; some roll and bump in bullock carts, some sail in Burmese boats, some come by launch. Some bring malarial fever, and we fill them up with quinine. The boys work the school garden, chop the wood, keep roads and paths in order and draw the water. The girls sweep the compound, and do sewing.

Then the morning study hour. For games they have tennis, badminton, cane-ball, and in-door baseball played out doors. Christianity and regular baseball would make Burma a real country. Fifteen boys and girls have been baptized, among them some of the most promising in the school." We regret that no report is in hand from Rev. B. P. Cross, who is in charge of the Karen evangelistic work, and still doing grand service in spite of his long years in Burma.

Tavoy, Burman.

Extracts from Mr. Streeter's report indicate something of his strenuous life: "Never before have we found such response among the natives of India. Forty-five have been baptized in Mergui. Mr. Duff of Rangoon baptized eleven Telugus and two Tamils in Tavoy. The Indians work has called for periodical trips to Mergui. Abraham asked us to wait until every one of his eighty-five Telugu Christians was present at the communion service. Nearly 100 persons of various races participated. The total of baptisms of natives of India for the field was seventy-two.

Work for Anglo-Indians, though small, has become an established fact. For the school for English children of the station and the afternoon mixed school we have been fortunate in securing an English lady, a widow. Since she was an experienced teacher we were enabled to ask sufficient fees to make the school self-supporting. The afternoon school consisted of Chinese, Indians and



TAVOY BURMAN MISSION FORD CAR.

Anglo-Indians who desired to learn English only. Chinese work has gone down together with the mining industry. I have preached in Burmese at the Chinese school. Many Burmans drop in as they pass along. The Chinese pastor translates from Burmese into Chinese.

Work for Burmans has been with two preachers and one Bible woman. Evangelistic work has consisted of touring in the jungle, the Wayside Rest House, and three special Bible schools. Rest House returns show that 3953 visitors received their free cup of tea, 1367 of whom listened at some length to the Gospel message. Eighteen Buddhist Burmans are seriously considering the accep-

tance of Christ's claims as Saviour. The Buddhists Girls' school has drawn heavily from the mission girls' school. The Educational Advisory Board of Tavoy District has decided that in areas where there is only a mission school a Buddhist school shall be opened! The Ford car has become such a part of our mission activities that we wonder what we did without it. Yesterday, for instance I took a trip of over seventy miles over the mountains. We are convinced that where roads permit, a motor car adds years to the active life of any missionary, and should hasten the coming of His kingdom."

Loikaw, Karen.

Mrs. Johnson, who has been bravely toiling on in this distant station since the death of her husband, writes of the year's experiences: "The year has been one of suffering for our people, as drought and heat and lack of proper food have been their lot. But there has been rich spiritual blessing. Many have given up their old customs and their liquor and have confessed Christ in baptism. In one village eleven were baptized early in the year, and in October twenty-two more. Men and women who had been enslaved by drink surrendered to Christ and were baptized. One man was old and feeble and his son carried him on his back down the mountain-side to the stream and back, that he might be baptized. Soon after, these men came to town to get a bell for their chapel, and the new converts came asking for the Karen Catechism, that they might learn to read the

KAREN ASSOCIATION, LOIKAW.

Truth. The same good news has come from other villages. Baptisms reported at the Association last February were forty-one, and since then about 100 more which makes the church membership about 700. In the past year and a half five old chapels have been replaced with large wood buildings, and two other villages are preparing to build. The C. E. Societies are increasing in numbers and efficiency. The membership last reported was 582. The Burma C. E. Union has undertaken the support of an evangelist in this field.

The medical work is important. Since Dr. Johnson passed away I have had charge of this work. I have trained one of our young men so that this year he is able to attend to the daily routine cases. The two epidemics of Influenza have been a severe strain upon me and my helper. This has been an easy year, but the number of treatments is 6,089. The need of a medical missionary is very great.

We are rejoicing in the prospect of having Rev. and Mrs. Heptonstall take up the work of this mission for the coming year."

Taunggyi, Shan, Taungthu.

Dr. Henderson, an ideal evangelistic medical missionary, writes of his many-sided work: "We write of the evangelistic work first, because we believe it to be the life and heart of the whole, and the great inarticulate cry that rises to us from all over the Shan States. More evangelistic work has been done this year than ever

DR. HENDERSON'S DISPENSARY, TAUNGGYI.

before. Two bands of workers toured simultaneously almost the whole of the touring season. The attention we often get on these tours in our bazaar services is most touching. Pledge of so many days of visits during the year are asked for at the Association. To hear some report themselves as in debt three or four days at the end of the year, shows how this is on their hearts. One new worker, the Mohammedan who was baptized last year, has proved a real help to Saya Myat Min in the Lake section. During the year twenty have been baptized.

The work in Taunggyi is not primarily Shan, but we estimate that about one fifth of the baptisms have been Shan in the life of the Station. From one Shan family now in Lashio six were baptized. Through the influence of the girls the mother has now been won. In Lashio the influence of these boys and girls is powerful for good. A Shan not known as a Christian brought his little son to leave as a boarder, and definitely asked that he be taught concerning the eternal God. Surprised, I inquired if he was a believer. He replied, "Yes, I believe in the eternal God." "Do you pray to him?" "I pray to him every day for salvation," he replied. This was from seed-sowing in Mongnai many years ago. One of the Sawbwas has definitely set himself to oppose Christianity, using his official position so to do. Whether to take up the matter officially, to Government, or in prayer to our Master, leaving it wholly to Him, we are not yet decided.

In numbers our schools have prospered. The school strike passed harmlessly over us. A Buddhist Vernacular

school died during the year, and ours received some of its pupils, rising from 70 to 120. The school building must be rebuilt, for it is leaning and may fall. The number of boarders has been embarrassingly large. Dormitories, servants' quarters, class-rooms, in part, a bamboo hut, part of the dispensary and one bedroom in our own house have been filled. We greatly need buildings.

Medical. We have just heard that Dr. Cochrane, founder of the Union Medical College in Pekin, will soon visit us. I am wondering how *our* dispensary will appeal to him! Built hurriedly for a shop, we occupy two rooms, while the rest is used for a girls' dormitory; a rotten verandah, rusty iron roof, worm-eaten partitions, shelves made of packing cases, but one glass window, and with the poorest equipment, how utterly insufficient and squalid it will seem!

My wife and I took a trip down river to Loikaw, arriving next morning. The first two who met me were old patients, one saved from death and the other with a mended ear-lobe. As we sauntered through the market place a woman greeted me. "Do you know me?" I asked. "Yes, I have had medicine from you in Taunggyi." On our return journey we stopped for the night at a zayat. I spoke to a woman passing, and she proved to be a most grateful patient of Mrs. Johnson in Loikaw. At our next stopping place one of the richer men ran out from his place to greet us and to ask for more medicine for his wife. I returned home to look with more respect upon our shabby little dispensary. No one can measure the influence centering there. With the

assistance of Dr. Ah Pon between 5000 and 6000 patients have been treated. Requests have come from Sawbwas of two states 50 and 140 miles away that Dr. Ah Pon should come and open up work in their towns, they to put up the necessary buildings. Medical work is the key to the hearts of the people in the Shan States."

Mongnai (Mone), Shan.

Between 1867 and 1870 Dr. Cushing visited all the chief towns of Shanland, with a view to future mission work for that race. The unsettled condition of the country caused much delay. Between 1890 and 1893 Hsipaw, Mongnai and Namkham were opened, and a few years later Kengtung. Unfortunately Hsipaw has been abandoned. From Dr. Gibbens' fine report of the work at Mongnai we gladly find space for the following:

"Because of the shortage of evangelistic workers and the large field for which we are responsible, we decided as far back as 1916 that a change was necessary in the method of working the field, if any large number were to hear the gospel. We then made our plans for a dwelling at our long established out-station, Loilem, and to bring out a motor car so that we might get over the field with greater speed. We are grateful that God has made these things possible. Our school building at Loilem has long been in a dangerous condition and an eye-sore to the community. An unused balance of over Rs. 500 and a similar sum from Government and other funds in hand enabled me to erect a permanent building

A Red Karen Woman.

at a cost of nearly Rs. 3,500, less about Rs. 800 by use of old material. We have built a small bungalow at Loilem entirely at our own expense, where we will spend a part of each year while touring that section and looking after the schools. Our Christians wanted a new school building at Kyiew Yome, so Government gave me Rs. 500 for the building, which I have erected. Our A. V. school at Mongnai has done good work under the supervision of Mrs. Alexander who teaches six hours each day. We expect to form a seventh standard next April. With the exception of the 10% allowed by Government, all pupils pay in cash or some definite form of work for their fees and supplies. Also *all* boarders pay the full cost of board.

We have three vernacular schools, good centers for evangelistic work. We sent the evangelists to work in distant parts of the field to reach neglected areas, and intentionally throwing the responsibility upon the church for church services and local bazaar work. The result has more than justified the experiment. People listen attentively, show little opposition, but do not accept,—simply apathetic over things spiritual. Nothing but the Spirit of the living God can rouse these people to a sense of spiritual values.

Our medical work at Mongnai has been a blessing to the entire section, though suffering loss in the resignation of my assistant, Dr. Dey, who has been with me eight years. The high cost of drugs causes us much anxiety, and may make the medical work close the year in debt. We must ask pay for medicine, although we tell the people we love them and seek not their money, but them.

They do not believe us, because we ask money for a little bit of medicine!

The year's work is done, and we have worked as never before. Brethren, pray for us who are out on the firing line of missions."

Namkham, Shan.

This is our northernmost station for work among the Shans, and a long hard journey across country from Bhamo. Dr. Harper writes that the past year "shows progress in every department, and the co-operation of the evangelists, teachers and church most gratifying. I made an announcement that I would have a deficit of over Rs. 600, and they promptly voted to raise the whole amount. The school building at Mu-se, costing over Rs. 3000, has been paid for by friends and contributions made by our church and heathen people interested in our work. We have had but five baptisms during the year, but the interest is very marked in many directions.

In medical work we have had more patients in hospital than in any previous year since I came to Namkham. We have added a new operating table and irrigator to our equipment and hope to have in a short time, a very good operating room. We have treated a little over 7000 patients in our two dispensaries.

The weaving department has continued to interest the people, and sometimes as many as fifteen or twenty people will come asking questions about our school and to see the weaving. Government has increased the

number of stipends, and pays the salaries of all weaving teachers. Three new buildings for helpers have been erected at a cost of Rs. 2000.

The Industrial department has done good work in making looms, tables, school seats, chairs, boxes and almirahs; but it is hard to find a market for what we make, and we may be forced to discontinue this department.

A mulberry garden of about eight acres has been planted, and in time we hope to see the cultivation of silk on a large scale among our Christian people.

Our new school at Mu-se has increased, all opposition has disappeared. The other schools are doing good work, and for the first time children are beginning to leave the state school and come to the mission school.

Reports from our evangelists are encouraging, and the church has appointed one of our young men as an evangelist. We could use many more men if we had the means to pay them and could secure the right men. Our aim at present is to get our people to contribute some of their *time to evangelistic work.*"

The following item is taken from the *Rangoon Gazette.* "The local Government's thanks are due to Dr. R. Harper, M. D., of the American Baptist Mission for his medical work among the Shans and Kachins in the country round Namkham, as also for his sericultural experiments." This is from an official report of the administration of the Northern Shan States.

Namkham, Kachin.

Our new missionary to the Namkham Kachins, Mr. Sword, of whom Dr. Hanson wrote words of warm commendation, sends as his first report: "The 29th of March, 1921, Namkham saw us for the first time. The last sixty miles of our journey from America we travelled by horseback and carriers. This last lap, although tiresome, is very pleasant on account of the beautiful scenery as the road follows a mountain range. Almost immediately after our arrival Dr. Hanson and I decided to visit some of our schools and centres of worship. For over two weeks by horseback we visited village after village, preaching and talking about only one topic, religion. People seemed overjoyed to see Dr. Hanson again, who, in the true sense of the word, was their spiritual father and apostle. Four families wished to have the 'nats' driven out of their houses, as they desired to become Christians. One night we worked until after twelve o'clock tearing down "nat" altars. After all the nat vows, crosses and altars had been torn down we set fire to them. The old man of the house at which we stayed was very much afraid that the old nats would reappear and cause some terrible misfortune, but after awhile when he saw that nothing happened to us who took part in the destruction he also took courage and helped along. His face and whole being showed great relief when he finally saw the implements of heathenism go up in smoke. One old nat priest, one of the strongest among the Kachins, listened, and promised to become a Christian, but not yet, as he wanted

to give the nats an honorable farewell by arranging a grand old nat dance.

During the rains a number were baptized. In the last six months fifty-five have been added to the two churches, bringing the baptized membership up to 300. We have lately taken a canvas of the whole field and find that we have 220 Christian houses. This gives us a total of 1100 Christians on our field.

School work is progressing well with about 200 in our seven boarding schools. In the home school we have eighty-five pupils, besides six in the weaving school. These schools are great evangelistic agencies. Ninety-five per cent. become Christians, and then return to their homes clean and happy with new life and light, testifying of Christ and His wonderful Gospel. It is a pleasure to be again out among the villages. We are called from every direction. The Kachin people certainly are ready for the Gospel, and are seeking for light."

Kengtung, Shan, Lahu.

This station away over near the China border was opened in 1901. Here Rev. W. M. Young labored strenuously many years. The total of baptisms on this field up to 1916, when Mr. Young left, was 16,000, one of the greatest harvests of modern missions. The Kengtung field then included a section in Western China, with work among the Lahus as well as Shans. Early reports spoke of the "Mushos," which is the name given by the Shans to hill people who call themselves "Lahu."

Rev. J. H. Telford, now at Kengtung, says: "We still continue to influence the Lahu people to an acceptance of Christ. An encouraging feature for the past year was the reclamation of a backslidden village. It happened in this way. A young man in the village had a dream, in which he had a vision of a former teacher. The teacher appeared in robes of spotless white and in his hand was a book. Beside the teacher there stood the figure of Christ. It the early morning he called all the elders together and related his dream in their presence. They too were greatly impressed and at once felt that God was speaking to them and recalling them to the Christian way. A chapel has been built in that village and I have sent a Karen preacher to teach them God's word and build them up in the faith.

This year we have made a beginning in Bible school work, with the hope of training the Lahu young men to become preachers to their own people. When once we can secure some well trained Lahu workers we hope the Lahu churches will call them and be responsible for their support. Six young men have been taking courses in Bible study the present year in Kengtung. Five Lahu boys have also been studying in schools of lower Burma. When they finish their high school and seminary courses they will return to do the work of school teaching and preaching. Two Lahu girls are taking a course in the Burmese Bible School. Two Lahu students are in Dr. Harper's weaving school at Namkham, and are now ready to return to teach the art of weaving during the next school year. We have long felt that it is very essential that we teach the Lahus such practical subjects,

and we are encouraged that a beginning has been made. We have a good number of Lahu boys teaching in the jungle schools, doing good work in the first and second standards. We could use one hundred Lahu workers now if we had them, for in the Kengtung State two-thirds of the Lahu race are not yet Christian, and other races remain to be evangelized."

Work in Yunnan Province, China.

Rev. W. M. Young, who had such phenomenal success in the Kengtung field prior to 1916, has returned and opened up work in western China, a mission field which includes a portion of his former Kengtung field within the borders of China. In his report Mr. Young says: "Our work in the province of Yunnan, China, is the outgrowth of the Kengtung work. The ingathering among the Lahu and Wa tribes began in the latter part of 1904. Soon large caravans of both Lahu and Wa came from far across the border, and we soon ascertained that the Lahu and Wa were much more numerous on the China side, that we only touched the fringe of the Lahu territory in Kengtung State.

Many were baptized from the caravans that came to the Mission. The first extended tour that I made in China was in 1907, accompanied by Rev. C. B. Antisdel and a strong staff of native helpers. We baptized 1567 on that tour in China. The next year a more extended tour was made. We have sent a group of Lahu school boys to tour that section during the dry season and at

Mr. Young's Frontier Residence.

intervals trained workers from Lower Burma. Since 1910 we have kept some ordained men across the border. In 1909 a strong staff of native workers was located in China 200 miles from Kengtung. They were doing fine work and 950 had been baptized when opposition came that drove them out again. A few months later I made an extended tour of that section and secured a promise from the officials that there would be no further opposition, and we could continue the work. We baptized 1600, nearly all Lahu, on that trip in January and February, 1916. Soon after opposition again broke out, and the workers in the northern part of the field were ordered out of the country. From that time little was done in the northern section where about 3,000 Wa and 1,500 Lahu had been baptized. In 1919 the Board voted to open that work from a central station at Mong Lem with a missionary staff, also a central station at Mong Mong, about 100 miles north of Mong Lem, and a strong out-station at Mong Se, about fifty miles southeast from Mong Lem. We arrived at Mong Lem on the last day of February, 1920. Unable to secure land for the time being, we located temporarily in the largest of a group of Christian villages fifteen miles southeast from Mong Lem. Chinese officials are now friendly.

China is overrun with robber bands, threatening our work last year, no opposition this year. Petty officials have persecuted Christians, but their opposition was from a fear that we would expose their illegal practices. The latest word from my son (Mr. Young was in Rangoon because of the illness of Mrs. Young) says, 'There is no opposition in any part of the field. I

have not heard a word against our work for months.' Chapels have been erected in places where they were destroyed before. More than 8000 have been baptized across the border since the beginning of the work. Loss by death has been heavy, but there are probably something over 6,000 living who have been baptized. During the past Convention year 715 have been baptized. Mrs. Young's illness has kept me from the field much of the time. My oldest son has done excellent work keeping the field together, doing much aggressive work, and some very important villages have been baptized. He mentions some villages of 100 to 150 houses awaiting baptism. My sons being with me this year will enable me to do a much larger work than would be possible otherwise; their thorough knowledge of the languages used in the district, their knowledge of the people and local condition will be of immense value in the work. We expect a large ingathering this dry season. It is impossible to work this vast field of 400,000 from any one point. This necessitates the manning of Mong Lem and Mong Mong with a staff of missionaries, and Mong Se with a staff of native workers. The Lord has prepared the way, the calls have come incessant for sixteen years. We must heed the call and press the work with vigor."

Mrs. Young, after a long period of great suffering, passed away in Rangoon in October, 1921. Mr. Young and son immediately returned to their work in western China, where the other son eagerly awaited their coming. Dr. J. C. Robbins, Foreign Secretary Rev. W. E. Wiatt, Field Secretary and Dr. Nichols will visit the Kengtung

Mission and Western China Mission of Mr. Young early in 1922.

The foregoing reports cover all the stations of the Burma Mission, largest of all the fields of the American Baptist Foreign Mission Society.

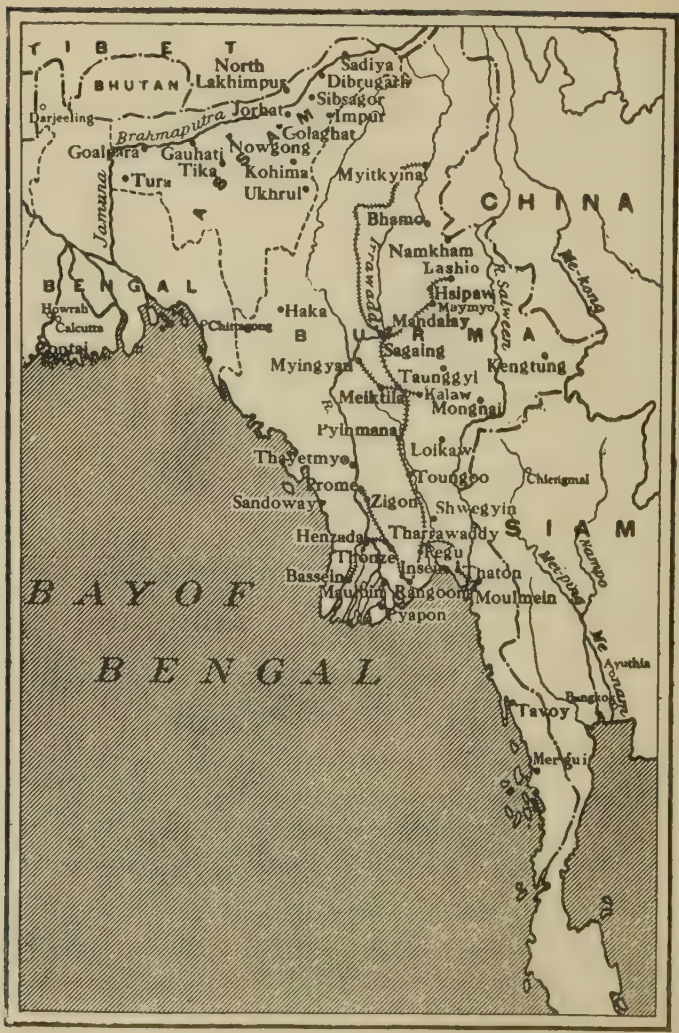
"What Hath God Wrought?"

The messages from the missionaries in the foregoing pages tell of progress and victory beyond all that bare statistics can reveal. The latest figures give 4,783 as the number added by baptism during the year, bringing up the total church membership to 73,653. Had Mr. Young been able to give the entire year to work among Lahu and Wa tribes over the China border, the number of baptisms might have been doubled. The figures given indicate the normal increase from the races of Burma. The Sunday School enrollment has reached 22,074, while the C. E. Societies report a membership of 8,061, and in mission schools we have 29,739 pupils.

The Convention and Conference meetings crowned the year under review. The great Convention of native churches, with Rev. Ba Te, master of several languages as well as of parliamentary usage, as president, filled the capacious Vinton Memorial Hall. Strong resolutions were passed urging all Christians to unite in opposition

to the liquor traffic, and deprecating the violent measures adopted by non-Christians as a by-product of Gandhi-ism. Following the Convention came the Missionary Conference, with the largest attendance (149) and the longest program (6 days) in its history. Dr. and Mrs. Robbins being present, it was a good time to thresh out many important problems. After prolonged discussion Government Grant-in-Aid was declared not wrong in principle under the conditions existing here, and should not be rejected until the political situation becomes materially different. The "Conscience Clause" is to be let alone so long as it lets us alone.

"What Hath God Wrought?"


TIBET
BHUTAN
North Lakhimpur
Sadiya
Dibrugarh
Sibsagor
Jorhat
Golaghat
Nowgong
Gauhati
Tika
Kohima
Ukhrul
Myitkyina
Bhamo
Namkham
Lashio
Hsipaw
Maymyo
Mandalay
Sagaing
Myingyan
Taunggyi
Kengtung
Meiktila
Kalaw
Mongnai
Pyinmana
Loikaw
Thayetmyo
Prome
Toungoo
Chiengmai
Sandoway
Zigon
Shwegyin
Henzada
Tharrawaddy
Thonze
Regu
Insein
Thaton
Basseine
Maubin
Rangoon
Moulmein
Kyapon
Tavoy
Mergui
Bangkok
Darjeeling
Goalpara
Tura
Jorhat
Haka
Chittagong
Howrah
Calcutta
Contai
Brahmaputra
Jamuna
Irrawaddy
R. Salween
Me-kong
Me-nam
Me-ping
Me-ma
Me-nam
CHINA
SIAM
BENGAL
BAY OF BENGAL

Missionaries on the Field, December, 1921.

Secretary for Burma, Rev. and Mrs. W. E. Wiatt, Rangoon.
Miss L. P. Bonney, Asst.

BURMAN MISSION.

RANGOON.
Rev. E. W. Kelly, D.D.
Miss L. Eastman.
Miss M. M. Sutherland.
Miss H. M. Price.
Miss M. E. Phillips.
Rev. Gertrude E. Teele.

INSEIN.
Miss H. Phinney.
Miss R. W. Ranney.

MOULMEIN.
Rev. and Mrs. H. S. Philpott.
Miss L. B. Hughes.
Miss Ethel L. Hunt.
Miss F. Hatch.

TAVOY.
Rev. and Mrs. M. L. Streeter.

BASSEIN.
Rev. and Mrs. O. H. Sisson.
Miss F. E. Crookes.
Miss H. L. Tufts.

PROME ZIGON.
Rev. E. B. Roach.
Miss B. E. Davis, M.A.
Miss M. K. Miller.

MANDALAY.
Rev. and Mrs. E. Grigg.
Rev. and Mrs. H. E. Hinton.
Miss J. E. Parrott.
Miss F. A. Thayer.
Miss E. G. Lawrence.
Mrs. I. B. Elliott.

MAYMYO.
Miss J. G. Craft.

MYINGYAN.
Rev. J. R. Case.

PEGU.
Rev. and Mrs. M. C. Parish.
Miss M. L. Parish.

PYAPON.
Miss S. T. Ragon.

SAGAING.
Rev. S. R. McCurdy, D. D.

TOUNGOO.
Rev. and Mrs. L. B. Rogers.
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